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LOVE THE LAW OF LIFE

TOYOHIKO KAGAWA

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LOVE
THE LAW OF LIFE

TOYOHIKO KAGAWA

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LOVE
THE LAW OF LIFE

BY
TOYOHIKO KAGAWA

TRANSLATED BY
J. FULLERTON GRESSITT

WITH A BIOGRAPHY OF
MR. KAGAWA
BY
ELEANOR M. HINDER
AND
HELEN F. TOPPING

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CONTENTS

		PAGE
	TOYOHIKO KAGAWA	1
	PROLOGUE	41
CHAPTER		
I.	LOVE AND CREATION	49
II.	THE EVOLUTION OF LOVE (A) Physical and Psychic Love	62
III.	THE EVOLUTION OF LOVE (B) Love Based upon Conscience	74
IV.	LOVE AND SEXUAL DESIRE	82
V.	LOVE AND ROMANCE	95
VI.	LOVE AND MARRIAGE	103
VII.	THE ETHICS OF LOVE (A) Love Viewed in the History of the Growth of Conscience	113
VIII.	THE ETHICS OF LOVE (B) Love Viewed as Motive	125
IX.	THE ETHICS OF LOVE (C) Love Viewed as the Builder of Conscience	137
X.	LOVE AND LAW	145
XI.	LOVE AND VIOLENCE	159
XII.	LOVE AND ECONOMICS (A) The Foundations of Value	170
XIII.	LOVE AND ECONOMICS (B) Psychological Economics	184
XIV.	LOVE AND LABOR	203

CHAPTER		PAGE
XV.	Love and Society	210
XVI.	Love and My Neighbor	220
XVII.	Love and Education	229
XVIII.	Love and Art	250
XIX.	Love and Science	261
XX.	Love and Recognition	274
XXI.	Love and Fate	288
XXII.	Love and God	298
	Epilogue	311

FOREWORD

How feeble much of our present-day Christianity seems when it is compared with the glowing spiritual energy and the practical demonstration revealed in the life and work of the author of this book! If anybody has been prone to believe that the miracles of the gospel have ceased or that Christianity is exhausted and bankrupt, let him read this book and feel the dynamic energy that is breaking through this organ of the Spirit.

"The wind bloweth where it listeth," and so, too, the Spirit of God breaks into our world in unexpected and uncharted ways. St. Paul, St. Francis and George Fox are as unlike as it is possible for men to be, but each in his own way, and in methods that fitted his respective century, became a kindling torch which transmitted the sacred fire which God struck into flame within him. And now in a great Japanese city with its slums and its economic problems, in an age vastly different from the first, or the thirteenth, or the seventeenth, a new torch blazes out and kindles multitudes of souls with its flame of love. Kagawa is one of the striking phenomena of the Christian world of today. He is not a man behind a pulpit; *he is a demonstrator in a laboratory.* He is showing, once more, that Christianity is not talk, it is action; it is not words, it is power. He exhibits it as *soul-force,* creative energy, redemptive might. We see at once how little is

expressed by a census of Church membership or by an array of numbers. What counts is unquenchable personal conviction, invincible faith, an unconquerable spirit of adventure and demonstration. And here they are revealed in this man.

In a great moment of experience which seemed to reveal to him the heart of the universe, Walt Whitman wrote,

"And I know that the hand of God is the elder hand
of my own,
And I know that the Spirit of God is the elder brother
of my own,
And that a kelson of the creation is Love."

"Kelson" or "keelson" is a nautical word which means the solid binding keel which holds the entire ship together and makes it able to stand the fierce assaults of the sea. So, the poet sees a mighty principle of love running through the whole cosmic frame of things, from husk to core, making it the revelation of heart, and soul, and purpose, and not just clanking mechanism.

This book expresses a faith like that. It traces love up through lower unconscious stages, in forms of mutual aid and the sacrifice of the self for the group, to the joyous, radiant, conscious dedication of the personal life for the sake of others, flowering at its highest and holiest culmination in the Great Galilean, through whom God's character as grace and love at last stands revealed in its full glory.

RUFUS M. JONES
Haverford, Pennsylvania

TOYOHIKO KAGAWA

BY

ELEANOR M. HINDER AND HELEN F. TOPPING

Toyohiko Kagawa was born in Japan on July tenth in the year 1888. He was the son of a well-to-do family, and though his father died when he was young, he was brought up under the care of a wealthy uncle, so that during his school years he had every educational advantage. At the age of nine he was sent to a Buddhist temple to study Confucian classics. Later he went to a middle school (approximately equivalent to a junior high and first two years of a high school in the United States), and while there joined the English Bible class of a missionary, in order to improve his grasp of the foreign language. It was during this period of his teens that his family faced extremely difficult times, due to a moral lapse on the part of his elder brother which led to financial ruin for the family. These happenings burned themselves into his experience and challenged him early to a consideration of the necessity for a philosophy of life which should have moral power.

Realizing the boy's distress of soul, his English Bible teacher, Dr. Harry Myers of Kobe, then in Tokushima, invited the young Kagawa out into the quiet of the sunset glow for a conversation. He brought home to the lonely, orphaned youth the power of Christianity as a personal religion. "I discovered," says Kagawa,

"my Father in Heaven, who was also in myself!" and verses memorized from the Sermon on the Mount were the vehicle of the transforming realization. Nature, hitherto a fearful abode of demons to the lad, became kind to him, when considered as the place where grew the lilies cared for by the Heavenly Father. His whole subsequent life has been one straightforward progress from that sunset moment.

When it became time to graduate from the middle school, his uncle wanted him to go to the Imperial University and prepare for a diplomatic career. But Kagawa refused, and was completely disinherited, although previously the uncle, the richest man in the province of Awa, had intended making the brilliant nephew his heir. Instead, Kagawa became a penniless student at the Southern Presbyterian Theological Seminary at Kobe, where he studied Christian theology, and where Dr. Myers befriended him in many ways.

At this time his health was poor and gave considerable anxiety to his friends and the seminary authorities. He spent one year in a fishing village, in an effort to regain his strength, and there saw something of the grinding life of poverty. Anxiety was increased when on his return to college it was discovered that he was frequenting Shinkawa, one of the worst slum districts in Kobe, where he was preaching to groups of people on the streets. "It was one of the worst slums conceivable, a district where some eleven thousand people were living in eleven blocks, as many as nine people sleeping in a room six feet square." Kagawa saw that something more than preaching was needed in such a neighbor-

hood, and when he was twenty-two years of age, not yet thoroughly recovered from tuberculosis, he went to live in Shinkawa. Here he began the work of love and service that crystallized his life philosophy and made him so completely identified in sympathy and understanding with the problems of poverty and moral lapse that he has become a world figure, a symbol of Christ-living in the twentieth century.

After four years and a half of life in the slums, Kagawa went to the United States. Here he attended classes at Princeton, though it can never be said that Kagawa received his theology from any source other than his own honest facing of problems, his "meditation," and his personal searching for an answer which would fit the situation.

Upon his return to Japan, he astonished his friends by insisting upon returning to the slum districts to live, even on the first night spent in his own country. Here he began at once the pursuit of his former purpose of reclaiming men to self-respect and fuller life—a purpose from which no opportunity for worldly advantage or honor has been able to tempt him. This purpose has been carried out daily, constantly, for nineteen years, finding its expression in large social movements as well as in gospel preaching. The recital of the manifold ways in which he has given himself to social service, as outlined in the following pages, constitutes in effect the complete story of his life.

In 1910, Kagawa married a woman whose given name is Haru, meaning "Spring." She had worked, before her marriage, in a bookbindery, and came into Ka-

gawa's life as a volunteer helper in his church. He was first attracted to her because of her own respect for the people amongst whom he was working. She exhibited no trace of superiority, even to the most depraved. She joined him in living in the slums, helping in his work and sharing in his hardships. They remained there for some years, until in 1923 their first child was born. Then, in fairness to the child, they moved away, though the "upper room" was retained, and many a night was spent by Kagawa in the district. During her residence in the Shinkawa slums Mrs. Kagawa became president of a society of working women known as Awakened Women, and published a monthly journal, which flourished until she and her husband were called to earthquake relief work in Tokyo, when it lapsed. She has written two very interesting books, *My Life as a Maidservant and as a Factory Girl* and *Stories from the Slums*, recording some of her actual experiences and portraying characters she knew in Shinkawa.

Kagawa is short of stature and dresses simply, in Western clothes, and these the ordinary uniform of a working man. For years his eyes have been exceedingly weak and painful, owing to his having contracted trachoma from a man with whom he shared his bed, and at intervals he has suffered complete loss of sight. Yet he cannot spare the time necessary for the long-drawn-out treatment which might bring relief. He carries in his pocket a small lens which he places to his eye if he attempts to read. Considered in relation to the extremely heavy literary work which he accomplishes, upon which he depends for the support of the many

social ventures in which he is interested, this affliction may be regarded as tragic, and in the life of a lesser man it would be an insuperable obstacle to effective work.

Kagawa lives out utterly the life of love, which he conceives to have been the essence of Christ's teaching. For years, during his slum work, he had but one suit of clothes and but meager covering for his bed. If he was given superfluous clothing, he gave it away to the needy. He refuses to concede that it is necessary to use violence for the improvement of conditions of life in Japan, and he has withdrawn himself from group after group which has desired to use the methods of violence. His only weapon is that of love.

His teaching is of the most vivid kind. When he speaks in English, it appears to the onlooker that his use of this medium makes his message the more telling. He seems to conjure up before himself a picture, and then, in rapidly uttered sentences, to share it with his audience. He uses a blackboard continuously as he speaks, portraying by diagram and ingenious drawing the spiritual truths which lesser teachers would regard as being capable of presentation in words only. His memory for figures is prodigious, and in his master hand figures become a most telling instrument for the illustration of the point he wishes to make.

His own vivid, personal faith is completely contagious. The fact that he is a Christian is the first thing that emerges, joyously, from him when one meets him. He does not hesitate to say that he is a Christian, yet in his efforts to appeal to the larger group he has not always used the appellation. "I never spoke of Chris-

tianity when I began my work as a leader of the Social Movement. I served as a Good Samaritan, but they knew that I was a Christian. Many of my friends found the nature of Christianity through this service."

Kagawa is a mystic in that his life is frankly built on communion with God. He has always been an early riser, using the early morning hours for his devotions. When a member of the China Conference on Christianizing Economic Relations in 1927, he conducted services at six o'clock each morning for a week, four miles from the conference grounds. He draws his inexhaustible resources from these times of communion with God.

He is genial, quick of wit, and kindly at all times, living out in every human relationship his law of love. As his formula for social work is simply, "I love them, that is all," so it may be said that his formula stands him in stead for every occasion that life brings to him.

The privilege of coming into intimate contact with a man of his caliber is an experience which few who have had it will forget. The challenge of his personality persists.

* * * * * * * *

Kagawa's life and character can be revealed fully only by a study of his work. In fact, the man *is* his work. The bulk of this sketch, therefore, as contained in the following pages, will outline his contact with the religious, social, economic, and political movements of Japan. From the list of his activities, and a consideration of the part his personal power plays in them, there

shines forth the personality of a man incredible in the multiplicity of his interests and the commanding sweep of his influence.

Religious Work

Preëminent among Kagawa's many interests is that in his work as a Christian pastor. At the present time (1929) he is in charge of three churches, one in each of his settlements in Tokyo, Osaka, and Kobe. The latter, of only eighty members in the slums of Kobe, is the pivotal point from which all the rest of his social activities radiate. Of this church a foreign member says, "For one who experienced the six o'clock Sunday morning service, there was no stopping. No heat nor weariness of summer could rival the dynamic pull of that fellowship. The place was mean, the furniture of the simplest, but there was sumptuous furnishing for the spirit."

In a speech before Shanghai Christian leaders in August, 1927, referring to his early pastoral duties, he said, "In connection with preaching in the slums I had to do these things: First, to help the needy, the physically weak, and wounded. To this end I opened a free clinic. Second, to educate the slum boys. I began, therefore, to teach arithmetic and algebra for two hours in the morning beginning at five o'clock, and again from seven to eight in the evening. Third, to preach. At eight o'clock, after the evening classes, I would go out with the students for street preaching. For the first four years of my residence in the slums I never stopped preaching in the streets."

Kagawa's preaching work has been the central activity of his life ever since. Whatever form of social work he may be for the moment engaged in, he preaches the Gospel of Jesus Christ. In 1923, after the earthquake in Tokyo, he established a center from which he organized all the phases of relief work known in other such centers, setting up a baby clinic, a station for milk distribution, and temporary workshops for women. Night after night his hall would be crowded, and he would preach to those who came. Also he preached in all the churches still standing in Tokyo, converting in all some 5,700 of his hearers to Christianity during the months following the earthquake. Recently, when the dedication service of his Shikanjima Settlement was held in Osaka, "Kagawa preached for three nights, and gained 145 converts, from every sort of industrial occupation. The regular services are crowded and enthusiastic."

It is natural that so great and positive a personality should not escape without conflict with the established order even within the institutions which he strives most to help. The Christian churches did not at first accept his message and his methods without opposition, just as the Government at first feared his influence. Indeed, when the Church coöperates as well with Kagawa as do the Government and the social movements, there will come a great advance to it. "A prophet without honor in his own country" is Kagawa in the Church at present, for his uncompromising fidelity to the truth as he sees it has forced him to speak out frankly in criticism of its defects. There are signs of a change, however. Even the attitude of the Government went through a proc-

ess of evolution, from forcible repression by fines and imprisonment only seven years ago, to the acceptance of its erstwhile prisoner as a peerless authority on labor questions, even so his brother ministers, and missionaries, are beginning to understand the reality which Kagawa represents, and to lay hold upon it as the greatest need of the Church today. "One million souls for Christ in Japan!" is Kagawa's slogan, and he borrows the "million" from the French Huguenots, not with the motive of piling up numbers, but to set a standard that shall be big enough to challenge us to far-reaching action. The churches are small, and have spent all their energies in attaining economic self-support, a worthy but self-centered goal. They are middle-class churches, class limited, while about them are forty millions of proletarians, to mention only the families of the ten million new voters, neglected and unreached. As formerly he worked in the labor and other social movements, striving to get them into a condition in which they could stand alone, so now he is working, not only as pastor of three Settlement churches, in Kobe, Osaka, and Tokyo, but also in the Church Universal, praying and hoping for its coördination into a working unity strong and vital enough to meet the present situation. He is intending to go into every province of Japan, and spread Christianity and gain converts by his personal presence and preaching.

It is Kagawa's principle never to accept the positions of leadership that are pressed upon him. So he has consistently refused to run for the Diet; so he has put his friends whose Christian principles he knew and

trusted, into positions of leadership in the Labor and Peasants' Movements. Thus, if they could only know it, rather than by accepting it for himself, he will give larger leadership to the church functionaries who are as yet so afraid of his influence. As he has been the inspiring force behind the scenes in the labor movement and the proletarian political movement, so he waits for the opportunity to act as a servant to the developing possibilities of the Christian movement, to help it unify itself, to bring it into line with the neglected classes, in order to save them from the doctrines of Marxianism.

This is the great strategic opportunity of the Japanese Church today—to rediscover the message of Christ the Carpenter to the common people, now or never—and the Japanese Church, if any, must reclothe herself in the original spirit of Christ the Workingman. With the United States gone almost as far to the right as has Russia to the left, with Europe decadent, and China and India still chaotic, Japan is at the focus of the world situation. It is here that progress must be made at the present moment. If the forces of religion can see and grasp their opportunity to help emancipate the common people, and make a synthesis of the values that are pushing their conflicting way into Japan from all directions—can create values out of "menaces" and triumphantly transform evil into goodness—then it will be living up to the spirit of Kagawa, and indeed realizing the principles of the New Testament. "I am among you as one that serveth," said One who formed no organizations, refused kingship, and suppressed all

statements of His Messiahship, until the disgruntled populace connived at His crucifixion. It is the spirit of the Crucified One which is now needed among His organized followers, "That they may all be one; that the world may believe."

Kagawa has written no fewer than five books on the Christian religion, constituting his interpretation, from different aspects, of the significance of Jesus. These are: *The Religion of Jesus, The Inner Life of Jesus, The Daily Life of Jesus, The Revelation of Nature Through Jesus,* and *The Love of Jesus for All Mankind.* In the first of these he says, "The laborers of the world are pushing forward with great speed, and out of their movement is breaking a new impulse in religion. . . . When the Labor Movement becomes dead in earnest and the laboring classes are thoroughly aroused, idealism develops, and in the depths of the life of each one a great wave breaks, and the religion of the Great Builder Jesus stirs, and God is revealed. . . ."

"Come unto Me, all ye that labor and are heavy laden!" If the Church does make its message clear enough to Labor, the quotation in the previous paragraph suggests that Labor will contribute to it a new dynamic force; and it is the personality of Kagawa that now is the open sesame to this synthesis which all the world needs, and which can take place in Japan for the sake of all Christendom and all the Orient.

Kagawa is a mystic, whose proper interpretation needs to be based on a study of the mystics of the church (see the book of that title by Evelyn Underhill.) His most popular novel, *Crossing the Death Line* (pub-

lished in America under the title *Before the Dawn*), was so named from a mystical experience during extreme illness, when friends were gathered at his supposed deathbed, and a spiritual experience lifted him "across the death line" and back into active service for the poor and needy. The Shikanjima Settlement had its source in another such experience, and during Passion Week before Easter of 1928 he was wakened in the night and encouraged as was Paul at Corinth to push forward without discouragement and carry out his vision of the evangelization of all Japan by means of systematic travel over the entire country which at present is prevented by the problem of financing his local settlement work. Out of the Unseen he was reassured that needs would be met and prayers answered adequately. Such assurance was needed, for the economic depression has affected publishers and book buyers so severely as to cut down the usual sources of the literary income by which Kagawa supports his settlements in Tokyo, Osaka, and Kobe, and his rural work—each one an experiment in some feature of social reconstruction which, when demonstrated locally, will be repeated on a national scale, as was the Peasants' Union. Such enterprises are not merely "more social work" which could be dropped in favor of extensive campaigning; every one must be continued until it flowers and makes its essential contribution to the nation-wide reconstruction that is imperative. And yet Kagawa is at the same time called to wider service both by inner conviction and outward experience of campaigns that are tremendously successful in various centers—in the Do-

shisha, in Hamamatsu, in Fukuoka, in Wakayama, in Kwansei Gakuin.

In 1928 Kagawa launched a new campaign to lead the university students of Japan, so far gone toward Marxianism, back to idealism and Christianity. Enlisting the coöperation of Professor Sakuzo Yoshino, and the initiative of the Doshisha student group which under his leadership had organized the Doshisha Labor Mission, he held a summer conference at Sakamoto near Kyoto in July, 1928, dealing with the thought problems of students. Social movements and idealism, the fundamentals of social Christianity, Christian history viewed as a humanitarian movement, the principles of psychological economics, and the social aspect of the Gospel of Jesus were some of the subjects, and the students, whose minds had been in bondage to Marxianism, wept as they struggled to set them free again. "We want to believe in Christ," said some of them, "but we have heard from Christian pastors that some are predestined, and some are not predestined, to have faith! Can it be that we *can* believe?" So economic determinism and theological determinism hold the youth in a killing grip, and there is need for the utmost of coöperation between all the forces of spiritual idealists to release them.

A telling illustration of how Kagawa coöperates with other religionists is recalled by a visit to Asakusa temple in Tokyo. There beside it is the spot where after the earthquake of 1923 Kagawa suggested to the priest in charge that he put up a tent for the refugees. Hundreds of people were sleeping in the temple grounds,

and the nights were getting cold. The priest did not do anything, and Kagawa's concern for the suffering people led him next to government authorities, who told him that it was city land on which the temple was erected, and he might do what he pleased. So the next morning there stood a large tent beside the temple, with the sign of the Cross on it. The priest was greatly astonished and the people relieved; and Kagawa at once offered to turn over the work to the priest, who now was eager to take it. Kagawa got the government to make a grant of 40,000 yen ($20,000) to the priest for a permanent building. Meanwhile he preached to him out of Buddhist scriptures, showing how in this sutra and such and such a canon, mercy was taught; "and even your temple is dedicated to the Goddess of Mercy—yet all you are doing here is to worship idols!" The priest said "*Hai! Hai!*" and took hold of the social work vigorously, acquiring great fame for it, and on his death was given the name of "Salvator Priest" for his charities!.

Kagawa's part in the recent Three Religions Congress was characteristic. Called on to speak as the representative of Christianity in the mass meeting, he made a stirring appeal to all religious souls to direct their energies to practical social service, after the example of the Good Samaritan. "Russia says religion is an opiate," he cried, "and until we become less obsequious to capital we cannot entirely refute that charge against us!" Enumerating such things as the eight-hour day as among the minimum social standards which religious workers should insist on for humanity, he reiterated

that God is not interested in ritual but in mercy. The next day a Shinto priest opened a discussion by attacking this position. The discussion lasted an hour and a half, and was reverberated in most of the Japanese press all over the country. Osaka was buzzing with conversations about Kagawa's speech in Tokyo. It was evident that the address had been epoch-making. While much adverse criticism was aroused, more expressions of gratitude and commendation have poured in from many sources, and the sum total of the result seems to be that many have been stimulated to see the possibility of a new courage, virility, and effectiveness in religion.

Kagawa's address on "Conscience in Religion" at the mass meeting of the National Christian Conference, June, 1928, was one of its rare moments; and he attended the sessions throughout as an earnest of his prayer for the coördination of the Christian forces. In August he spoke three times at the Methodist Conference called by the social welfare chairman of that church to draft a social program for it. Afterwards he had three days of evangelistic meetings at Utsunomiya. Still later, for four days in Karuizawa, and for two days in Nojiri, he shared with Dr. Henry T. Hodgkin the leadership of conferences on applied Christianity with the missionaries. Much of the time between such conferences he sits in his hot little study in Nishinomiya, speeding up the literary composition that cares for the settlements, or straining his poor eyes in arduous proof reading.

One of the phases of his work as a Christian preacher has found expression in a Youth Movement, now em-

bracing 1,300 young people all over the country. Kagawa saw the young people drifting away because the churches did not afford sufficiently varied activities or culture to hold their interest. He organized this group, therefore, to keep the young people loyal to the churches. They call themselves "Friends of Jesus." A conference is held yearly. Kagawa regards this as an extremely important phase of his work. He is leading the thinking of this group toward a program of Christian socialism.

Wherever he goes throughout the country, his coming is a signal for evangelistic activity. When on his way to China in 1927 he conducted a series of meetings for preachers in Nagasaki. In his evangelistic work his converts are his friends. "While preaching in the slums I made many friends. I do not like to call them converts, but friends. Some have been murderers. I have been beaten by some of them, or threatened with swords and pistols before they understood my words." For him, "To give opportunities to the minority, to forgive those who come against us—that is the ideal; and Christ did just that. The love of Christ stands out as the greatest thing known to humanity."

Literary Work

From 1910 until the present time, Kagawa has continuously been engaged in literary work and in the publication of books and periodicals for the furtherance of his work. "I thought that, unless I wrote, it would be very difficult to reach the people *en masse*. Probably I write too much, but I have written about forty-five books, and am ready to publish more."

"Kagawa first came into prominence as the author of *Shisen wo Koete* (*Crossing the Death Line*, or, as it is entitled in the English translation, *Before the Dawn*), an autobiographical essay in partly novelized form, dealing with his adolescent philosophical struggles culminating in the start of his life in Shinkawa.

"The story[1] of how this book came to appear in 1920 and of how, over night, as the saying goes, it made its author famous, hangs on the quick eye and appreciative instinct of a publisher.

"Visiting Kagawa's room one evening, he took up the manuscript, some two thirds of which had been written years before, and which its author regarded as an absorbing but very youthful indiscretion of his student days. The publisher wrote out a check for 1,000 yen (about $500) before leaving the house. The author made some changes and added some new chapters and the little book was launched. It took the public by storm; that is to say, more than 150,000 copies were sold in a few weeks. Its unvarnished, uncensored account of the dregs of life in a great industrial city came at a time when the idea of reconstruction, as in Europe, had already touched Japanese imagination. And its picture of youth struggling its way through to spiritual freedom appealed to millions of Japanese young people as a type of their own experience.

"Its author was unaffected by popularity. He did not move to Tokyo and join the ranks of the young

[1] Quoted from an article by Gardner L. Harding, entitled "Christian Socialist Stirs All Japan," in the *New York Times* of February 22, 1925.

novelists. He did not set up a literary coterie, nor did he seek a quiet but costly villa in the hills to prepare to improve his message. He put what revenue his book brought him into settlement work in Shinkawa; and he continued to wear the clothes of the working classes, to eat their food, to live in his single tiny room, and to work twelve hours a day at his clubs and classes. Yet the popular acclaim for his writings was such that when his next book neared completion the booksellers of Tokyo came to him and made an agreement that it would be put on sale simultaneously throughout Japan at half-past one on the afternoon of November 16.

"This was the next year, 1921, and Kagawa had in the meantime so vigorously espoused the cause of the striking Kobe shipyard workers, many of whom lived in Shinkawa, that he was forced to join some of their other leaders in jail and wrote a good part of his third novel there. Yet when the day came, queues of people, in some cases two hundred long, waited at the bookstores for *A Shooter at the Sun*, the sequel to *Crossing the Death Line* (*Before the Dawn*), which carries on the tale of the slum work into many varied and colorful phases of activity. This second novel, which has also been translated into English, and the third, *Listening to the Voice of the Prison Walls*, so entitled because written in jail, both sold in large editions, and secured Kagawa's place as a national figure, a youthful Tolstoy protesting against the crushing materialism of contemporary Japan."

Parts of these novels—the three forming a continued story of his own life and work in Shinkawa—and plen-

tiful extracts from his great book, published first in 1915, on *The Psychology of the Poor*, were combined into one and reprinted in pamphlet form for the House of Peers. Revealing in a most compelling way the actual suffering under which millions of people pass their lives, these extracts from Kagawa's writings may be said to have accomplished the most immediate of his goals, the abolition of the slums. After finishing the reading, the Peers brought about a government appropriation of 20,000,000 yen ($10,000,000) for a slum-reclamation program to cover a period of five years, beginning in 1928, and designed to affect the slums of the six largest cities of Japan—not only Kobe, but Osaka, Tokyo, Yokohama, Kyoto, and Nagoya.

The present volume, *Ai no Kagaku* (literally, *The Science of Love*), was written in Tokyo in 1924. After the arduous labor and exposure in the relief work he was doing, Kagawa fell ill. In regard to the occasion for the writing of the book, he says: "I was sick in bed after the earthquake relief work. The socialistic movement in the Orient, and especially in Japan, was inclining more and more toward violence. And the modernist interpretation of love was coming into Japan, that is, love as interpreted in Soviet Russia—that anybody may love anybody—free divorce and free marriage. It was then that I wrote the book, and four fifths of it was taken down by Mr. Murashima from my dictation, at my bedside."

Kagawa's writings are "vignettes. They defy description in their combination of fragility and forcefulness. Yet one can say that the manner is purely Jap-

anese. A tragic episode, a casual character study, a page or two of reflections on the consequences of social equality, a love affair, an old man's shame, the beauty of a touch of sunlight on a wretched roof—the material is all plain to see. The perception is of an inner beauty."[1] His writing is done with extreme care. His manuscripts often remain in his desk for months after one would suppose them completed, to be thought over and prayed over and perfected, until they achieve an exacting standard remarkable in comparison with the abundance of his literary production. And still the publishers clamor for his work. It would be very much easier for Kagawa to send all of his books to one publisher. Whoever could secure a monoply on his writings would pay well for it. But Kagawa has refused tempting offers of this kind, and at the risk of his own royalties sends his books to publishers struggling to get on their feet again after the earthquake, in which so many lost everything.

During the year 1928 Kagawa completed three new novels—*Nampū ni Kisou Mono* (*Facing the South Wind*), a novel for middle school boys; a political novel against the "G. O. P. of Japan," called *Katamukeru Taichi* (*The Earth Which Inclines*); and another problem novel written to help the great national movement for the abolition of the licensed quarters, called *Gūzō wo Sūhai Suru Tokoro* (*Where the Idols Reign*). Two more books, of a religious character, were published during 1928. The first is called *Jinrui e no Sengen* (*A Declaration to Mankind*), and is a most careful exposition of the

[1] From G. L. Harding's article, quoted on page 17.

twenty-seven books of the New Testament, which he offers as more challenging even than the Marxian Manifesto and as an adequate answer to it. This devotional exposition of the New Testament has been many years in the making, for it has been written out of his daily contact with the proletarians in Shinkawa, and brings to light many materials neglected by the bourgeois theologians of recent centuries. The second is called *Kami ni Yoru Shinkō* (*Faith in God*), and consists of a study of Old Testament heroes.

Kagawa's six books of poems are unique in that they contain a social message. Away back in 1917 he published the first, and named it, out of his heart-breaking experiences in the slums, *Namida no Nitōbun* (*Division of Tears*). In 1920 there followed *Chikaku wo Yabutte* (*Breaking through the Crust of the Earth*); two years later *Hoshi yori Hoshi ye* (*From Star to Star*); again, in 1924, *The Earth as a Tomb;* the next year *Eien no Chibusa* (*The Bosom of God*); and in 1926 perhaps the most touching of his books, written during some months of blindness, *Anchū Sekigo* (*Fragmentary Words in the Darkness*). An effort is now being made to translate this latter volume.

Poems, children's stories, economics, philosophical essays, history of industrial and social movements, religious apologetics, Bible studies, prayers—a rich variety of works have been published by Kagawa. The religious books are well known to a large public in Japan, and before the earthquake were published in rather expensive editions of from two to three yen (about $1.00 to $1.50) a volume. All the stocks of these books,

and the plates as well, were burned in the Tokyo conflagration. Friends are now searching in second-hand bookstores in Osaka and Kobe for these rare volumes, and as fast as they are found they are being reprinted in cheap editions to sell at 20, 30, or 35 sen (about 10, 15, or 17½ cents), so that the poor can afford to buy them. One of Kagawa's newest religious books, *Emancipation with God*, in such a cheap edition, had sold 45,000 copies by the end of 1927, and is still selling widely.

Kagawa has also concerned himself with the publication of translations of important books published in other languages. One such, upon the translation of which he and a helper have been engaged almost a year, is *The Food Resources of the World*, by Professor J. Russell Smith of Columbia University. Another is the two volumes of the late Herbert Stead of London, called *The Story of Social Christianity*. The works of Dr. Albert Schweitzer, the great German philosopher who gave up a brilliant career to become a medical missionary in darkest Africa, are being translated into Japanese by Kagawa and his colleague, the headworker of the Shikanjima Settlement, Rev. Genjiro Yoshida. After having finished and published Dr. Schweitzer's *Secret of the Kingdom of God* and his *Christianity and World Religions*, Mr. Yoshida is now at work on his *Philosophy of Civilization*.

"Kagawa fascinates people with his extremes. A Christian faith so simple as to be almost childlike flowers into a social philosophy staggering in its embrace." Upon one occasion when his time to speak at a

conference was encroached upon by a previous speaker, he rose and said, "I have but thirty minutes for the whole history of the Labor Movement, Peasants' Union Movement, Coöperative Movement, Proletarian Political Party, Settlement Movement, Mutual Aid Movement, and social movements in Japan in general!" The list represents only some of the phases upon which he is an authority and in which his work has been central.

Relation to the Labor and Peasant Movement

His relation to the labor and peasant movement is indicated in his words, "The more I studied slum psychology, the more I realized that we must stop them by curing their cause." Most of the down-and-outs in the slums drift there from the country villages and from the laboring classes. They are the farmers who have gone bankrupt, or the factory laborers tragically affected by the four characteristic features of proletarianization: insecurity and unrest, dependency, lack of credit, and impermanency of residence. Kagawa has studied the causes of poverty and found that while formerly it was due mainly to some physical or moral disease or defect, now its great causes are these social results of the industrial revolution, these concomitants of machine labor and large-scale production which do their deadly work in spite of the individual worth of those who are pauperized by them. "I went from the slums to the trade union movement," he says, "because I wanted to do away with poverty in Japan and to destroy pauperism."

With this motive Kagawa organized the first real labor union in Japan, when he felt the time was ripe for it—and went to prison for doing so, for under Article 17 of the Police Regulations, the association or organization of workers was forbidden. But he and his colleagues persisted, and in 1925 the famous Article 17 was repealed. Kagawa was largely responsible for the development, out of the *Yūaikai*, or Laborers' Benefit Society, started by Bunji Suzuki, of the Japan Federation of Labor.

But there have been disruptive forces at work, and labor in Japan no longer presents a united front. Five great national groups are now in existence, of which the Japan Federation is one. While endeavoring to keep the various factions unified, Kagawa himself has been the main steadying force standing against extreme methods. Again and again when the organized laborers, goaded by some fresh oppression, have urged some radical move, his influence has held them back from violence. The whole story would be too long to tell, but his own article, *The Economic and Social Situation in Japan*, in the Japan Mission Year Book for 1928, gives a picture of the current situation. "Even today the headquarters of the Japan Federation of Labor is in the same old building formerly occupied by the Unitarian Church in which it began," Kagawa was able to say at Shanghai in August, 1927, "and 80 per cent of organized labor is against communism."

Kagawa and his colleagues have succeeded in building up a labor movement of the type of the Second Internationale of Ramsay Macdonald, moderate (yet very much more advanced than that of the United

States), evolutionary, pledged to parliamentary action —a labor movement which has directed its concentrated energies into getting manhood suffrage and bids fair to use it well in the future. After the Russian Revolution the Japanese government began to see that the growth of such a labor movement, pledged to an evolutionary program, was a safeguard and not a danger. Since then Kagawa's path has been easier in one way. Where formerly he was fined, imprisoned, and shadowed by detectives for his activities in the labor movement, now the Government seeks his advice in most weighty matters concerning labor conditions and industrial reform. Concerning his most recent activities in this regard, the censorship is not yet lifted, but it is significant that after the earthquake he was made a member of the Economic Council of which the Premier was chairman.

Side by side with the movement among factory laborers, Kagawa has promoted peasant unions—organizations of the agricultural laborers of the same nature. Even the land-owning farmers in Japan have only an average of two and one half acres of land, and the tenants must pay an average of 55 per cent of the rice crop as land rent, and sometimes as high as 60 or 70 per cent. The poverty and pressure are extreme. There are frequent peasant riots, accompanied by incendiarism directed against the landlords. Realizing that, as in the case of the labor movement proper, the only way to prevent indiscriminate violence was to bring about the organization of the workers, Kagawa organized the National Peasants' Union of Japan from his little chapel in Kobe. Of this he says: "This was when I came back

from prison in Kobe after the great dockyard strike. It was then that I thought it necessary to organize the peasants, so I invited seventy-two friends of mine from all over Japan to spend two nights in Shinkawa with me, and to organize in the Kobe Y. M. C. A. I am not a farmer, so I asked my friend Mr. Sugiyama to be the president of the Peasants' Union."

Motojirō Sugiyama is, like Kagawa, an ordained minister, who, after his graduation from theological seminary, felt so keenly the significance of rural work that he took a country pastorate at a salary of one yen (about 50 cents) a month, earning his expenses by farming. He taught a school for the farmers on weekdays in the church building, and made his difficult parish an outstanding success, until he was forced to resign by those who opposed the principle of an institutional church and thundered, "The church is for worship only!" Then for nine years Sugiyama sold sweet potatoes in order to be able to continue his evangelistic work in the country. Okino, the famous writer, once said that his life ambition would be realized when he should succeed in bringing Sugiyama and Kagawa into a working coöperation such as they have maintained for the past six years since the organization of the Peasants' Union. And in 1927, when the two were at Karuizawa, they took a special trip over to Kutsukake to visit Okino in commemoration of his achievement. Sugiyama is the central personality, not only in the Peasants' Union, which, though once disrupted by Russian communistic influence, has recently been reunited, but also in the political party as outlined on later pages.

Participation in Other Social Movements

Kagawa did not organize the coöperatives in Japan. In 1900 the first coöperative law in Japan was passed, and under it there have developed 16,000 credit unions, one or more in each of the 13,000 villages of Japan; and 300 consumers' coöperatives and a larger number of producers' coöperatives. The raising of silkworms is now largely handled by producers' unions. But, as Kagawa remarked to the Methodist Conference when he was explaining coöperatives to them, "The parents of a child have a great deal to do with its character." The person who first promoted the coöperatives in Japan held Bismarckian principles, and the coöperatives developed capitalistically, spreading into the villages from one upper-class person to another. It became the more well-to-do farmers who benefited from the credit unions. Consumers' coöperatives were seized upon by big firms and factories as a convenient instrument of paternalism. Capitalistically organized coöperatives do not develop well, and they entirely miss the opportunity afforded by the coöperative movement for peaceful, gradual social reconstruction.

Kagawa set himself to develop the ideal sort of coöperative, which should help the poor laborers and tenant farmers. Because the success of a coöperative depends on character rather than on capital, he required that the entire executive of each coöperative should consist of baptized Christians. After years of struggle and considerable persecution on the part of shopkeepers of the usual capitalistic principles, Kagawa's coöperatives in Kobe, Osaka, and Tokyo have become a pronounced success.

The extent to which the coöperatives organized by Kagawa depend on personal character and spiritual quality is illustrated by an anecdote connected with their financial crisis. It was during Kagawa's absence on his world trip in 1925 that they were almost submerged economically; and on his return their manager sent an urgent message to Kagawa urging him to do something substantial for them. His reply was a picture!—a sketch (he is a natural artist of marked ability) of Moses crossing the Red Sea, with Pharaoh's horses disappearing beneath the waves, and a verse of a hymn in the *Sambika* (Union Hymnal), which may be translated as follows:

> God will do His gracious will;
> He opens a path through the raging sea,
> And sends down manna in the sandy wastes.

The discouraged manager, instead of being more discouraged by this apparently impractical response to his plea, experienced a rebirth of the faith Kagawa intended to inspire in him by the message, and at once invented a new line of goods which have made the coöperatives abundantly successful in a financial as well as educational sense. Every month the Osaka coöperatives make several thousands of yen profits, all of which is put into education about the coöperative movement. A monthly magazine is published and distributed freely all over the Empire, from the Osaka coöperatives.

In Tokyo, Kagawa has organized the coöperative movement among university students as well as among laborers. Since the first organization in Waseda two years ago, a number of other student coöperatives have

developed, and Kagawa is only waiting for time and opportunity to organize student coöperatives all over the country, so that the graduates of the universities, as they go out into society, may everywhere become promoters of the coöperative movement. One half of the business of Great Britain is done by coöperatives, and Kagawa is working toward the carrying on of at least that proportion of the business of Japan by the coöperatives.

The line of goods which the Osaka manager invented, and which resulted in financial success for the coöperatives, were called "Kagawa Fuku" (Kagawa suits) made up in imitation of the laborers' suits which Kagawa has worn for so many years, both for economy's sake, and as a symbol of his fellowship with workingmen. Kagawa suits became instantly popular, and are now produced in materials to suit all seasons, and worn as a symbol of the democracy and spiritual fellowship which centers in Kagawa, as well as for their cheapness. "The summer weight suit costs only 3.30 yen ($1.65)," said Kagawa, as he fingered the suit he was wearing while speaking to the Methodist Conference. Kagawa puts his whole soul into the effort to interest the church people in the coöperative movement, and also in mutual aid societies, saying that by these expressions of organized love and coöperation Christians can most effectively imitate the Good Samaritan.

Political Activities

Since before the beginning of the twentieth century there has been a movement for obtaining universal

manhood suffrage. But it was not until the labor movement began to back it that it acquired momentum. Enlisting Yukio Ozaki, the famous Liberal, in 1919, just after the organization of the Federation of Labor, Kagawa conducted a whirlwind two weeks' campaign, beginning at Kyoto, Kobe, and Osaka, and finishing in Tokyo, which so aroused the country about manhood suffrage that the measure looked extremely likely to pass the Diet during the following session. When it did finally pass in 1925, Kagawa was ready to organize the first Farmer-Labor Party of Japan. In this, in order to achieve a unified movement, he attempted to coöperate with more radical elements. His problem is indicated in a statement of his about the labor movement: "At first I thought we could get along nicely with the Soviet movement. I allowed the general strike, boycotting, the use of the union label, and sabotage, but without violence. . . . We do not like dictatorship of the Russian type; we must give the minority a chance."

Kagawa made a very thorough preparation for the organization of the proletarian political party. "I thought also that it was necessary to investigate the labor parties of Great Britain, Germany, Holland, and Europe; so when I was invited to lecture to the students of the Pacific Coast I went farther and studied these political movements in various countries, and I had the pleasure of meeting the Labor Ministers in Great Britain. Immediately afterward I helped organize the first Labor Party of Japan, and they asked me to be a member of the executive. But while I had been

away eight months in Europe, Sovietism had come into my Peasants' Union, and had brought its peculiarly aggressive plan (of the 'cell system')."

The seven big national unions were represented on the executive, and the leaders were genuine labor leaders. There was opposition within the executive to the use of democratic methods, some maintaining the necessity of methods of dictatorship. Before long both Kagawa and Sugiyama resigned, and the original Farmer-Labor Party split into four groups—the Social Democratic Party, the Peasant Party, the Labor and Peasant Party, and the Farmer-Labor Party—the last-named of which was suppressed by the Government as being too close to the Russian Soviet.

As a matter of principle, Kagawa refuses to join any political party, and hopes with good reason for the reuniting of all the moderate proletarian elements into one big national party, as the farmers have reunited. "I hated to have so many parties," he says. "If we had to part with the Soviet, I wanted the other three to combine forces against the evils of capitalism. I have not joined any party. I help them all." No amount of urging will make him consent to be a candidate for Parliament, though he spent a solid month of the hardest kind of work, in January and February of 1928, speaking five to seven times a day in rural districts where transportation was often well-nigh nonexistent, working to elect a number of Christian candidates on one or another of the proletarian tickets, pledged to work for prohibition, abolition (of the licensed quarters), and social and industrial reform in general.

Some of these men were elected. Some barely failed of success. There was a great deal of unfairness on the part of the conservatives in electioneering methods, and also the inexperience of the proletarians led to their scattering their votes among ten times as many candidates as they elected. And even where Kagawa's two weeks of concentrated political speaking resulted in the election of his candidates, both inside the city of Kobe, and in the nearby country district of Banshu, he could not always enjoy the fruits of his labor; for reactionary elements succeeded in trumping up a wholly unfounded charge against one of the elected candidates which put him out of his seat in the local prefectural assembly. Kagawa's "frankness among his followers is such that he bids them expect nothing from the ballot till after another generation of political education—till from experience in village council, in local assembly in the prefectures, and in the national Parliament, they shall have a tried and practical body of working ideas behind them."

Statistical Work

From the beginning of his work in the slums, Kagawa has seen the importance of accurate information upon which to base his social efforts. Years ago he instituted a research bureau, which has continued to function steadily, investigating now this, now that, aspect of life to which he believes a contribution should be made. Public services have availed themselves more and more of this bureau, just as Kagawa uses figures obtained by government agencies in his speeches and

writing. Japan has excellent government statistical records of the birth rate and death rate, sickness, trade, etc.; and other records are available. At present an important and extensive study into the cost of living in Japan, involving the keeping of several thousand family budgets, is being undertaken by the government. But Kagawa has use for a study of human values other than those which the government can investigate, and with characteristic thoroughness, he proceeds to obtain what he needs independently.

Katsuzō Hatta, for eight years general secretary of the Ittō-en (an eclectic religious organization, whose members devote much time to the service of others), recently asked to be admitted to Kagawa's working staff, and was assigned to the research bureau. One of Hatta's first tasks in this capacity was to study the distribution of churches and Christian preaching places in Japan according to the size of the communities. As was to be expected, he found the cities comparatively well cared for, and the small villages almost entirely neglected.

Directed by Kagawa, Hatta is spending a great deal of time in the statistical investigations required as background for a new book which Kagawa is writing, on psychological economics. Economics has been considered from the point of view of materialism in the past as a study of prices, machines, and capital. Kagawa asserts that demand and supply, the basis of economics, are both derived from human nature, and that the human factor in economics is much the most significant. He proposes to study economic problems

from the point of view of life, labor, and personality, and thus to adjust such difficulties as those arising from mechanization of labor.

As Kagawa moves about Japan or about the world, he travels with huge charts, which he uses in the interpretation of his points. He has genius to know which economic facts his audience needs to understand, and equal genius to know how to portray them. Chalk in hand, before a blackboard, or more commonly, *fudé* (writing brush) in hand, before a large sheet of white paper, or many of them, he constructs his own charts and diagrams from figures which his mind retains with remarkable accuracy. He is a teacher with the completest grip of the best educational methods.

Relation to Government

Kagawa's scientific approach to problems of poverty and social need have earned him a unique position in the eyes of the government of his country. Many years ago his insistent work toward the creation of a labor movement brought him into conflict with authority, and, as has been recorded, in 1921, under Article 17 of the police regulations, he was sent to jail for the part he played in the great Kobe dockyard strike. He employed his time there in writing. He was released on parole, subject to police surveillance; police were present at every meeting he addressed. Yet, in spite of this, his courage, integrity, and ability were recognized by the government which had constrained him, to such an extent that, when the great earthquake occurred in Tokyo, he was invited by that Government

to sit upon the Imperial Economic Commission and later upon the Government Commission on Unemployment. Later he became a member of the Commission on Labor Exchanges, and one of a committee of seven to study emigration and present advice upon this question. His researches during his three years of relief work included housing, sanitation, and other measures for the production of worthy schemes of relief.

As a Christian internationalist, Kagawa deprecates Japanese aggression in Manchuria. He is facing, perhaps more honestly than anyone else, what is involved for his country in the increasing population, its trend toward the cities, the insufficiency of the rice crop, and the refusal of the people to eat other grain. Yet he would seek solutions for these economic problems by a scientific method, by frank facing of facts, by an educational process—not by territorial aggression. As he himself has put it, in general terms, in relation to problems, "Economics and religion are not separate, but one. To live a life and to live up to life, is economics, and it is religion. Without God there is no economics, and there is no life; for God is Life Eternal."

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Enough has been indicated of the motive power of the life of this man to show that he is the possessor of a complete faith in God, and of a belief that in Christ's way of love in life lies the solution of the world's problems of every kind. But the quotation of a few of his own vivid words will reveal something that description cannot do.

It has been seen that his early impetus toward Christianity was an effort to obtain a purposeful motive force in his life toward right living. The implications of Christianity in personal and social living he deduced for himself, and wherever he saw clearly, there his life lived out the vision. "When I became a Christian in Tokushima, the people did not like Christianity, but I thought, 'It is the Way, the Truth, and the Life.'". . . "I read the lives of George Fox, John Wesley, and others, and thought that if we are to have real Christianity in Japan we must have fire in our hearts. We must be full of Jesus Christ. I am trying to live up to my predecessors."

What of personal sacrifice this philosophy meant to him he gladly gave. His dedication to a life of simple habits and meager living was complete and joyful. What of social implications his conception of the love of God brought him, he faced equally frankly. "I realized we must get at the slums through their causes, not merely by religious work." "Unless we preach to the laboring class, we can never save the slums." "From the beginning I was a socialist, not in a materialistic sense, but in a spiritual sense. I am a Christian socialist."

Kagawa does not believe in violence. He has therefore steadily set his face against Marxian theories and their expressions in radical action among labor groups in Japan, though his own life lives out the economic principles of communism. "I like the word 'communism,' and I am sorry the Marxians have monopolized it. . . . We must consider the sharing of material things as only one side of Christian living. We must go farther. If we practice Christ's Sermon on the Mount

we shall have real communism—of a humanitarian type, 'giving communism,' not 'robbing communism.' I have no sympathy with it if it means violence." It is his uncompromising denial of the use of violence which led him to withdraw successively from labor groups in his country whose tendency has been toward violence, even at the risk of disrupting the solidarity of the emerging movement. "We must part company with them," is his phrase for indicating his unwillingness to join them in violence.

Kagawa is adamant in insistence upon an issue which he considers right. He uses the method of strike without violence, and explains that the organization of labor, and its massed protest to injustice, are essential to prevent violence, especially in the early stages of the labor movement. Protest is essential to his philosophy. "I don't deny the need of revolution at times, but in the industrial world a slow and steady evolution is better." "Christ's spiritual revolution will bring about the true State of God, where violence cannot enter, where the laws are those of love." "What we need today in the social movement is the man who can love others as Christ loves him. . . . Bolshevists and Communists are killing the men who disagree with them. The last step in social reconstruction will be a society in which those in power will forgive those under them. While we suppress the ideas and principles of others, there is no real reconstruction going on. We can give every idea a chance, when we put all into the net of love. . . . The love of Christ stands out as the greatest thing known to humanity."

AUTHOR'S NOTE

This book was at first planned to include only a brief treatment of the subject, "The Creation of Love," in five chapters; but feeling that some important matters were omitted, I have written the additional chapters while ill. Fortunately, Mr. Y. Murashima, my friend, came to my assistance, and the book was completed. There is more or less a lack of unity in the composition, because parts I have written myself and parts I have dictated. Portions of the material have appeared in magazine articles, but three fourths of the book are newly written or dictated.

I regard this book as the statement of my System of Love.

To Mr. Murashima, who worked on the editing, and to Mr. K. Yarita, who did the proof reading, I wish to express my gratitude.

TOYOHIKO KAGAWA

TRANSLATOR'S NOTE

Kagawa, ill and dictating this book, reminds one of "R. L. S." Like Stevenson's books, too, this one reflects not at all the difficult circumstances of its creation.

This translation Kagawa has read and corrected, in the strain and stress of his present life.

Seizaburo Kimura, Kenbi Yamamoto, and Miss Yone Imai have lent me aid in my encounters with Japanese idioms and ideograms.

J. FULLERTON GRESSITT

LOVE THE LAW OF LIFE

PROLOGUE

LOVE IS MY ALL IN ALL

Ah, this famine of love! How it saddens my soul!

In city and country, in hospital and factory, in shop and on street, everywhere this dreadful drought of love! Not a drop of love anywhere: the loveless land is more dreary than Sahara and more terrible than Gobi. When the last drop of Love has dried away all men will go mad and begin to massacre all who have ever thought of love or appreciated it. Behold them armed with guns, swords, spears, and even ancient maces, hating and suspecting one another!

Japan is assailed by a whirlwind of fear, and its organization is shaken from the very foundation. I do not mean to say that Japan has no army or no government. What I mean is, there is no spirit here: the soul of Japan has been shaken, as was the land itself in the great earthquake. Japanese people are not trusting each other. They are tasting the sorrows of the conqueror: they have discovered that in the very heart of their capital city there is living a horde of traitors. Japanese people no longer believe in themselves. This saddens me.

There was a time when we Japanese thought that the nation was created by the sword; when we used to think that the sword was the soul of Japan—but that time is no more. Henceforth, in the spirit of Japan, love must be regnant.

Love is the supreme sovereign. Love alone can subdue the world. All those men who dreamed of world empire have failed: the first Emperor of China, Alexander the Great, Hannibal, Julius Cæsar, Napoleon, the Kaiser—all have vanished like a dream. Conquest by the sword is but for the moment; it has no validity whatever.

Love binds society together from within. It is both linchpin and girdle; and Love can never be annihilated.

Japan does not believe this, and hence cannot subdue the world. Would-be world conquerors can subdue merely the surface of a globe 7,900 miles in diameter; but the conqueror of men's spirits subjugates the very core of the cosmos.

Where can I walk in Tokyo and find love? Everyone's face is expressionless. The young girls, the newsboys, the street-car conductors, the ministers of state—all the people that I saw as I walked from the Premier's official residence down to the rusty-roofed hovels in the slums of Fukagawa seemed to have lost the light of Love from their faces. In theaters, concerts, banquets, parks, I discovered only the empty shells of souls. I saw a singing girl wearing a gorgeous embroidered *obi* of silver thread over a long-sleeved *kimono* of purple silk crêpe. How lovely she was! But it was all display, with nothing below

the surface. How could she dress in this way when near-by in the slums were her sisters weeping in their poverty?

In the great earthquake a wine shop on the bank of the Okawa was thrown over into the river, and a crowd fleeing from the flames were drowned on that spot. Several days after the fire a mob of drunken idiots were to be seen diving into the water reeking with the dead bodies in order to salvage the bottles of *sake*, hundreds of which were lying at the bottom of the stream. They piled them up on the bank and were diving for more, when along came a gang of cleverer *sake*-thieves who ran away with the whole lot. But think! What are wars and economic conflicts but large-scale imitations of this sordid disgrace?

Oh, do not rehearse to me the horrors of the European War. My heart is sick with them. They were not the doings of humankind: they were rather the deeds of nationals—of Germans, Frenchmen, Englishmen—not of human beings. Those men had become mere machines. They were beasts without souls. For beasts do have souls, but they!—they had sold their souls for passion, for gold, and had bound the sons of men in front of the mouths of cannon. The mere recalling of it all makes me swoon. Why did they, in order to purchase destruction, poverty, and adultery, murder eight million souls and wound twenty-two million people?

Why? It was retribution. It was the vengeance of Heaven. Thus did the loveless recompense them-

selves. For seventy-seven years they had been teaching hatred and strife, and the world naturally became what they had prayed it might be. When the trees are felled, the springs of water fail; and when love had dried up, the very next day the Great War began.

I stand against all learning, all institutions, all governments, all arts, all religions, which reject love. I protest against every so-called church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about Love. If I have to be arrested for saying this, let me be handcuffed, for I had rather die quickly by the sword than die of thirst in a loveless desert.

Never talk to me of any doctrine of communism that is based on hate, for I wish to love. Show me how any communism founded on hate can even exist! Is not communism that is maintained by the sword mere tyranny? Revolution may break out in a day. Czar Nicholas was frightened by the booming of cannon on the Kronstadt; Kerensky fled without fighting; and the fall of Kiel made the crown topple from the head of Kaiser Wilhelm the Second.

But Love cannot be born in a day. Therefore the mob chooses the easy way of the sword. Thus humanity is forever being forced to walk on the naked edges of drawn swords, while those who fail to get across are forthwith cut to pieces. Come, you conjurors, you sorcerers, you magicians! See if you can calculate how many battalions can pass abreast on the edges of all the naked swords in the world! Behold

communism balanced on the edges of swords, and crowns set up on top of rifle balls!—both alike too hideous to behold!

Well, then, in place of the sword shall we substitute gold, and try to buy men's souls therewith? What do we see in modern cities? Prostitutes, purveyors of syphilis remedies, alley delinquents, and the police and gendarmerie who control them! If these be the stuff that the modern state is made of, then it is a state that is next door to hell.

As for me, this famine of love makes me faint and sick.

Look at the faces of those United States senators. How eloquent sound Borah's "Justice" and Hiram Johnson's "Patriotism"! When men live next door to hell, it is true, I suppose, that hate and disdain do sound like justice and patriotism.

Clans mistreat one another; races slaughter one another. Where they live close by the door to hell their eyes are scorched and blinded by the flames of hate which are blown out. Americans are blinded in this way.

My soul, whither wilt thou flee, and find an oasis in this parched, loveless waste? Where wilt thou find a fountain of love?

Child, search not for springs of love in the deep valleys, nor yet in the bosom of another being. The spring of love, ah, it must well up in thine own heart.

I was wrong when I tried to quench my thirst with love from another. I should have sought for the healing spring of love in my own breast.

I ask, who will love those who fail to love others? When will they be moulded into personalities, if they do not mould themselves? Ah, poor soul, grasp a handful of clay and shape therewith a nose. Then the eyes, the mouth, and last the ears—and you have a man! Love is a sculpture: it is a carving chiseled upon the soul of a man.

Therefore, I do not lose hope, nor do I fear when I see this drought in the land. I shall dig down deeper, still deeper, into my own soul, and there, in my heart of hearts, shall I find the spring of love which can never be found on the surface. I shall dig down to God who is within me. Then, if I strike the underground stream that murmurs softly in the depths of my heart, I will tenderly cherish this oasis of the soul —so rarely found—and to it will I lead a few thirsting comrades.

Away, day of mourning! Begone, you sword and gun jugglers! For I must work with God to set up the Kingdom of Love in the earth, where not a single sinner shall be molested, nor a single beggar be despised.

Ah, dreamer, think you that the Kingdom of Heaven will come easily and soon? Your Utopian phantasies will be rudely jolted!

But, my child, never fear. The Kingdom of Love has begun in my own soul; and little by little it is growing. Yet I do not expect it to grow without sacrifice. A cross awaits me on before. Then, let the cross, and death, too, come! If it be for the sake of Love, I will gladly die.

I have only one gospel, only one way of salvation: it is that the cross be overpassed by Love.

Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world, and Love maintains the world. Love is the very essence of God.

When I must suffer, to Love I entrust my body; when I must die, to love I submit my soul. Love is the final conqueror of my heart. I am Love's bond-slave. Oh, glorious bondage!

If any man desires me to revere him, let him offer me love. To the loving I shall grudge no word of reverent praise. Even if his love be but imperfect, for me it is a revelation and a way leading me toward God.

Where Love is, there is God.

Love is my all in all.

Chapter I

LOVE AND CREATION

Some Misconceptions of Love

"Greece taught Wisdom," it has been said, "Rome taught Organization, and Christianity, Love." What, then, is that which we call love? Is love merely a sentimental, feeble feeling of regard for the object of one's affection? Or is it mere weakness in facing evil and inability to struggle? "The ethics of Jesus," says Nietzsche, "was born in the period of Roman decadence. Hence, it is a morality of self-distrust which makes one regard oneself a sinner. It is, in other words, the morality of an age in which only the weak had survived, while the strong had vanished." In my view, however, criticisms such as this are all wide of the mark.

Before we discuss the love of Christianity, we must determine first what in its essence love is.

The Period of the Feeble Emergence of Conscience

In the very early ages of primitive man, when Nature was in full control of man's life, his spiritual nature—the first emergence of conscience—was extremely feeble. Consequently, the meaning of "life" was not understood. Man was awed by the phenomena of Nature.

To him everything was fear-provoking, all was fate, oppressing him under a cruel yoke. Man was simply doomed to bewilderment.

In the religion of India the doctrine of *Karma* set its deterministic seal upon life and conscience. It meant nothing less than a strangling of spiritual growth and the absolute defeat of man by Nature.

When man's conscience functions thus feebly and lacks inner dynamic power, it follows inevitably that his efforts are frustrated by external forces. If by chance anything does defeat these external forces, it is merely accidental. The accidental that is lucky leads a man on to fortune, and life of this sort is merely aimless existence. In this blind struggle for existence, what opportunity is there for decisions of conscience? If perforce decisions are made, they are merely fortuitous, unrelated to conscience, without any creativeness, arrived at by accidental combinations of circumstances—decisions made by a chance throw of the dice.

Mutual Aid in the Struggle for Existence

Howbeit, there is a development from the plane where decisions are made by a throw of the dice, up to the practice, more accordant with reason, which Kropotkin termed "Mutual Aid," whereby the individual is no longer crushed by external fate or defeated by internal chance. For example, in time of flood individuals unite their efforts and mend a bursting dike with a wattle-work stockade. In his *Mutual Aid, a Factor of Evolution,* Kropotkin thus refers

to the necessity for mutual aid in the struggle for existence:

"With many large divisions of the animal kingdom mutual aid is the rule. Mutual aid is found even amidst the lowest animals, and we must be prepared to learn some day, from the students of microscopical pond life, facts of unconscious mutual support, even from the life of microörganisms. Of course, our knowledge of the life of the invertebrates, save the termites, the ants, and the bees, is extremely limited; and yet, even as regards the lower animals, we may glean a few facts of well ascertained coöperation. The nature of the associations of locusts, vanessæ, cicadælæ, cicadæ, and so on, has never been thoroughly studied; but the very fact of their existence indicates that they must be composed on about the same principles as the temporary associations of ants or bees for purposes of migration. As to the beetles, we have quite well-observed facts of mutual help amidst the burying beetles (genus *Necrophorus*). They must have some decaying organic matter to lay their eggs in, and thus to provide their larvæ with food; but that matter must not decay very rapidly. So they are wont to bury in the ground the corpses of all kinds of small animals which they occasionally find in their rambles. As a rule, they live an isolated life, but when one of them has discovered the corpse of a mouse or a bird, which it could hardly manage to bury itself, it calls four, six, or ten other beetles to perform the operation with united efforts; if necessary, they transport the corpse to a suitable soft ground; and they bury it in

a very considerate way, without quarreling as to which of them will enjoy the privilege of laying its eggs in the buried corpse."[1]

Mutual Aid in the Ant World

"If we take an ants' nest, we see not only that every description of work—rearing of progeny, foraging, building, rearing of aphids, and so on—is performed according to the principles of voluntary mutual aid; we must also recognize, with Forel, that the chief, the fundamental feature of the life of many species of ants is the fact and the obligation for every ant of sharing its food, already swallowed and partly digested, with every member of the community which may apply for it. Two ants belonging to two different species or to two hostile nests, when they occasionally meet together, will avoid each other. But two ants belonging to the same nest or to the same colony of nests will approach each other, exchange a few movements with the antennæ, and if one of them is hungry or thirsty, and especially if the other has its crop full . . . it immediately asks for food. The individual thus requested never refuses; it sets apart its mandibles, takes a proper position, and regurgitates a drop of transparent fluid which is licked up by the hungry ant. Regurgitating food for other ants is so prominent a feature in the life of ants (at liberty), and it so constantly recurs both for feeding hungry comrades and for feeding larvæ, that Forel considers the digestive tube of the ants as consisting of two

[1] P. Kropotkin: *Mutual Aid, a Factor of Evolution*, p. 17 (Pop. Edn.).

different parts, one of which, the posterior, is for the special use of the individual, and the other, the anterior part, is chiefly for the use of the community. If an ant which has its crop full, has been selfish enough to refuse feeding a comrade, it will be treated as an enemy, or even worse."[1]

Mutual Aid in the Bee World

"The same is true as regards the bees. These small insects, which might easily become the prey of so many birds, and whose honey has so many admirers in all classes of animals from the beetle to the bear, also have none of the protective features derived from mimicry or otherwise, without which an isolatedly living insect hardly could escape wholesale destruction; and yet, owing to the mutual aid they practice, they obtain the wide extension which we know and the intelligence we admire. By working in common they multiply their individual forces; by resorting to a temporary division of labor combined with the capacity of each bee to perform every kind of work when required, they attain such a degree of well-being and safety as no isolated animal can ever expect to achieve, however strong or well armed it may be."[2]

Besides these cases Kropotkin describes the mutual aid practiced by flocks of cranes, which always place sentries on watch while they are seeking food; by house sparrows, which invariably share any food that they find; by marmots of a certain species, which visit

[1] *Ibid.*, p. 19.
[2] *Ibid.*, p. 21.

each other's nests; and by beavers, which construct large dams and live together in colonies.

This mutual aid, however, does not rise to the level of genuine love: it is simply a degree of coöperation to which these groups are driven in order to exist at all. The fact that a drove of wild horses escapes from the attack of a pack of wolves by making a ring formation does not show that the horses have any love for each other, but rather that in the exigency this device is the one best adapted for the maintenance of their existence. In other words, mutual aid is practiced instinctively for the purpose of securing food and saving life, and rises no higher than unreasoned, impulsive feeling. It might be objected that this feeling is something more deeply rooted than love; yet in mutual aid there is no such clear self-consciousness as there is in love.

Love Goes Beyond Unreasoned Impulse

Love originates in unreasoned impulse, but to become genuine love, it must be much stronger than mutual aid. Mother love is not necessarily conscious love: it is a love which defies checking. There is in mother love a strength incomparably greater than there is in mutual aid. Physical love, too, arises in unconscious impulse, but it does not remain on that level. Paul in the fifth chapter of Romans clearly points out the course that love must pursue:

> Why, a man will hardly die for the just—though one might bring oneself to die, if need be, for a good man. But God proves his love for us by this, that Christ died for us when we were still sinners. Much more then, now that we are justified

by his blood, shall we be saved by him from wrath. If we were reconciled to God by the death of his Son when we were enemies, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we triumph in God through our Lord Jesus Christ, by whom we now enjoy our reconciliation.[1]

Here we discover a new starting point for love—love that cannot be content with mere mutual aid.

The Starting Point for the New Love

One country founding a bolshevist state and another endeavoring to create a world by democratic doctrine are examples of a heightened attitude of mutual aid in the struggle for existence; but neither of these efforts can be regarded as having reached human perfection. Mutual aid may be very advantageous for those participating in it, but as viewed by those outside of the group it is too selfish. Moreover, such a group is compelled to brand as criminal, and to eject any member whose conduct has been perverse, or who proves himself ill-adapted for living in the group. For instance, the motto of Bolshevism is, "He who does not work may not eat"; but how will the Bolshevists deal with cases of the physically unfit, the sick, the aged, the deformed and afflicted, the feeble-minded? Is not a love higher than mutual aid demanded?

After all, mutual aid is practicable only in a group of individuals who can depend upon each other. Two men with a cart, one pulling and the other pushing, can practice mutual aid for their common convenience and progress; but individuals unable to work and

[1] Moffatt's Translation.

hence not allowed to have food are automatically barred from the sphere of mutual aid. Then what is to be done for the maintenance of individuals who cannot earn their living? How provide for the foundling picked up on the street corner? In such cases a new starting point for love, superior to mutual aid, is demanded. Here must emerge the new love which strengthens its possessor and moves him to help the weak.

Love Is Creation

In a word, love is the new force which amends the cosmos, the new design for amelioration where mutual aid cannot avail. Love is creation and expression. As in Romans 5:8, "God proves his love for us by this, that Christ died for us when we were still sinners," love is the expression of God, and this love is at the same time creation. Love is the activity which creates in the human soul something which the material world does not possess. Yet there is nothing that suffers so much as love, nothing that has to bear so many crosses. Love! Has it not moved a man to give his own flesh to one incapacitated for working; another sympathetically to nurse an invalid wife for twenty years; others to care for orphans, to pity the aged, to save people, even total strangers, who have fallen by the way in the struggle for existence? Such acts of love as these are utterly beyond the power of mutual aid to accomplish.

Genesis is the story of the creation of the human soul, in which it is related that God made the Garden

of Eden in preparation for the creation of man; and formed a world in order to beget two human souls. God provided so grand an environment and completed all these arrangements simply in order to create human life. Our love for men, then, must be a love which embraces their life itself. Our appreciation of the positive contribution (omitting the negative side) of Marx and of Proudhon, too, must be for the sake of life. In order to discover new life in humanity, we must revolutionize the universe and create it afresh.

My Dissatisfaction with the Marxians

The transformation of environment, or social revolution, is really no more than the first premise to the creation of the human soul; but Marx, by emphasizing the premise unduly, forgets the souls of men. O Marxists, cease placing the emphasis on the premise, and attack the heart of the matter! Then, at the center of your environment, you will discover your recreated souls.

Love is the feeling which passes between husband and wife, between parent and child. The thing that I would like to express to you, that is the creation of love. For love is the new soul-activity which discovers the spirit of God not only in my own heart, but also in my neighbors, in the aged, the sick, the crippled and disabled; that is, in all weak and broken spirits.

This is the emergence of mercy.

The Love of the Cross

But love moulds still another world. "But while we were still sinners, Christ died for us." That is what love does. There are some people who when merely doing a kindness to a person make an appearance of doing something splendid; but there is no true love in such an act. "While we were sinners"—that is, people "out of law," outside of social discipline or so-called morality—even from such a distance, Christ drew us back. To men who think solely of the struggle for existence, to men who rely only on mutual aid and consider nothing but the physical and psychical aspects of life, this love of Christ is something incomprehensible. Nay, still less are such men able to understand the motive deep down in the soul which prompts the endeavor to reform moral derelicts. The creative power of God formed light out of darkness, and this same power, out of darkness and sin, has created a new soul.

Why Sinners Are Forgiven

Why, then, are sinners forgiven? The thought of Christ's atonement as something resembling barter or exchange of commodities is not current in these days. The atonement means a re-creation in which "self" is melted in the perfect crucible called Christ. When the new creation begins, sin is suddenly dissolved and disappears in just the same way that iron and copper are melted in the electric furnace. It is in this sense that I conceive the love of God to have been revealed. Love means, then, exactly this, that God does make new creations.

The history of love is one of comparatively recent time. There is no record of love in primitive times. It is only nineteen hundred years since the Way of Love had its inception. Long before this, there was, in China, the Kingly Way, as opposed to what is termed Machiavellianism, but the ethics of genuine love was not taught. In Greece and Rome there was the same state of affairs—to such a limited degree had man developed. Genuine love was bestowed only when man began to develop from within.

Love as New Creative Activity

"Christ's salvation from sin," as Nietzsche remarks, "is not a feeble thing." Only a spirit of great strength can forgive sin. Jesus said, "Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?" And he purposely took the more difficult course. Such an attitude toward sin could not have been taken in a less advanced society, and no one but a highly developed spirit could speak of saving anyone. In the history of creations the movement to save from sin is without doubt a very recent stage of creative activity. Prior to the time of Christ this type of activity did not exist. Buddhism does not affirm any new creative activity, nor does Mohammedanism. The teaching of Jesus alone clearly declares a conscious, creative activity.

The Conditions for Creating a New Cosmos

The declaration of Jesus, "I give you a new command—to love one another—as I have loved you, you are to love one another," was indeed a new command-

ment. It is a new principle, a new requirement, for creating a new world. It means that when society has developed to the point where men are "saved," the whole universe also is "saved."

As a consequence of the appearance of human life upon the earth, animal life has undergone tremendous changes. According to *The World of Life* there are more than 300,000 species of insects. Certain species, however, have vanished since human life came into existence, when, for example, men have cut down the jungles of the tropics or burned over the beautiful prairies. Then, too, the animals from fear of man have retreated farther and farther into the mountain wilds. Even certain plants, such as the fly-catching violet, are now found only far back in the mountains. If man had only given them more protection, they would have flourished; but no, man had to sacrifice animals and plants because he wanted to live.

Jesus' new command is that man should not live merely selfishly, nor yet merely to save the weak, but that he should live in order to be saved from the way of error. Jesus meant this command to apply to the animal and plant worlds as well as to the world of man. For his was a new covenant offered to the whole universe; and to reach this ideal of love the highest effort is required.

Love Is Effort and Expression

Creation is effort. It is the effort that waits not for the ebullient urge from within, but spontaneously seeks for expression.

Love is effort. Even physical love requires effort. Physical love is expressed when ants and bees fly in the air. The one who loves must needs strive. The love of a husband toward his wife is his expression of himself to his wife: his love reaches out to her. As it is said, "Not that we loved God, but that he first loved us," so God's creation is made complete in me. The love inspired merely by the beauty of a woman is not genuine love. Love is a creation which rises a degree higher; it is the lover expressing his personality to his beloved. Jesus said, "As I love you, so ye must love one another." Love is active; it has initiative; it is creative. Unless we advance to creative love, we fail to know what true love is.

Here emerges forgiveness of sin. Forgiving love is God's creation; and when God's creative power which formed heaven and earth comes into me, there is born in my heart the love that forgives the sinner.

This, then, is the origin of the new love. It was for this end that Jesus gave his new commandment.

Chapter II

THE EVOLUTION OF LOVE

(A) PHYSICAL AND PSYCHIC LOVE

Struggle for Existence, or Mutual Aid?

The love which Christianity teaches has been criticized as something soft and weak. Nietzsche says, "Christianity demands that we love sinners. That takes its start from a love for sin. Failing to respect superior persons, and saving the inferior, which ought rather to be rejected and excluded—this must, after all, be regarded as unwarranted meddling. If that is what you call love, then it is a flabby, decadent love. Such love is an obstacle to human development."

Are criticisms such as this really pertinent? On the one hand there are those who array the facts of the struggle for existence and uphold the doctrine of the survival of the fittest, while on the other hand there are those who, like Jesus, maintain the necessity for sacrifice, even for the sake of enemies. Which is really right, love for others or love for self; struggle for existence or mutual aid? Modern youth is standing at the fork of the road, doubting.

The Struggle for Existence and the Mercy of God

Jesus did not deny the fact of struggle for existence. This is clearly shown by his declaration, "For he who

has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has."[1] But Jesus, while recognizing the fact of the struggle for existence, did not simply pass over it in silence. Rather, he pointed out that for the sake of those who had nothing and were likely to lose even the little they had, for their sake it was necessary for some to make sacrifices. But if Jesus on the one hand recognized the fact of struggle for existence and on the other hand taught that it was necessary for the strong to sacrifice themselves for the weak, was he not self-contradictory? And, further, what is the connection between these two aspects of the problem?

One evening a student came to me with this argument: "When I think about the struggle for existence and then about the matter of food, I feel that it is entirely wrong for men to kill and eat animals, or even to eat plants. I agree with the principle of mercy in Buddhism which absolutely forbids the killing of a single living creature. So I am trying to escape from appetite. But here you are teaching daily that God is merciful. I ask, how can a man who believes that God is merciful indulge in meat eating?" Thus we find young men in serious doubt. To teach that God is love and at the same time insist upon the fact of struggle for existence, is undoubtedly a philosophical inconsistency. As a matter of fact, however, Jesus himself had no philosophy of love. Yet is it not quite as much a matter of fact that love requires no phi-

[1] Luke 8:18.

losophy? Love is rather actual practice, and therein is its strength. Jesus loved men without formulating any theory of love.

The Development of the Theory of Love in Modern Times

In modern times the study of love has made advances. Schopenhauer in his *The World as Will and Idea* endeavored to account philosophically for the strength of physical love. He says that what we perceive, either consciously or unconsciously, as physical love is after all the actual will of the unconscious universe awakening within the *ego* called man. I am aware of love in my heart which, though seemingly my own love, is not so in fact, but is the unconscious Universal Will causing me to love. It is to this that physical love owes its power. If it were my own passion merely, I could by sheer will power throw it off and free myself from it completely; but the fact that in spite of my effort to get free from it, I am unable to do so, shows that after all it is due to a Universal Will which controls me. The Universal Will, goading me on, causes an irresistible passion to surge within me. Thus is begotten the blindness of physical love. Schopenhauer in this fashion probed deeply into the metaphysical.

We Do Not Love God

Schopenhauer's contention that love for another is not the self loving, but rather the Universal Will causing one to love, agrees completely with John's affirmation that "Love lies in this, not in our love for

him but in his love for us . . . and love for him is complete in us."[1] It cannot be maintained that we have discovered a special instinct of love. Love is the upsurge of a certain power from the depths of our being. Even in the sphere of action motivated by love, we must recognize that there is this Power above us which awakens within us physical and psychic love.

Furthermore, even in instances of love above the physical, in which we enter deeply into the life of conscience and love those who have no relation to us, we may imagine that this feeling is originated within us; but this is by no means the case: it is the love for others that is inherent in the very system of the cosmos, which with its tremendously urgent call leads us on to love. As an illustration take the evolution of mother love.

The Evolution of Mother Love in the Higher Animals

When Darwin insisted that the struggle for existence alone controlled the cosmos, there was one scholar, Henry Drummond, who opposed him. Drummond, like Darwin, was a naturalist who made explorations in East Africa and discovered that the evolution of animals does not necessarily follow solely upon the struggle for existence, but that besides this there is the factor of protecting love which operates unconsciously. Drummond believed that in the evolution of motherhood, the longer the period of expression of mother love the more highly the species developed,

[1] I John 4:10, 12.

and finally entered the class of the so-called higher animals. Studying the termites, Drummond found that the females of one species remained in their nests for ten years and gave their whole strength to the rearing of young, finally dying for their sakes. They lived thus solely in order to sacrifice themselves. With human motherhood the same holds true. Mothers endure the pain of pregnancy and childbirth, and then for a further period of about twenty years give their unceasing care to their children. It is recognized that among the higher animals the greater the sacrifices made by the mothers, the higher the stage of the animal's development.

Depth of the Theory of Mutual Aid

It is the view of Kropotkin that in this connection careful thinking is required. As briefly stated in Chapter I, he does not deny the struggle for existence; rather he says that just because this struggle exists, there is a need for love. But Kropotkin's "love" is no more than an unconscious, instinctive mutual aid. He says that no animal evolves which does not show an instinctive mutual aid cultivated among its social instincts; and not only so, but in the very struggle for existence, where the spirit of mutual aid is lacking, superior individuals are not developable. The progress of man from the lower forms and of primitive man to the man of the present has inevitably been along the path of mutual aid. However, Kropotkin's "mutual aid" is the help necessary for struggle with enemies. As for the "love" of Drummond, he was content with

saying that blind mother love was necessary for evolutionary progress. But in these two forms we have not yet arrived at genuine love. For to have true love, there must be the hope of being able to love even one's enemy. This is what the love of Jesus is.

The Deep Cosmic Love and Its Exquisite Protection

The love of Jesus, to be sure, may not admit of a scientific explanation. With the development of the science of biology there have been discovered in the structures of organisms various extremely delicate devices, among which are some that science cannot yet fully account for. We cannot overlook the fact that in physiological life there are, in addition to the factor of struggle for existence, the principles of unconscious love and protection. For instance, anyone who has made a study of embryology will recall the fact of the great suffering experienced by the reproductive cells on account of the germs in process of birth (*zona radiata*).

The struggle for existence must not be stressed unduly. Schopenhauer says, as I have already remarked, that in the cosmic will the preparation for physical love has been made, and for the preservation of life there has been prepared an immeasurable love and protection. The more one investigates, the more one discovers this preparation for deep love and exquisite care. To cite a simple illustration, in studying the course of development of the placenta of mammals one finds that no individual consciously develops a placenta. The kangaroo is fetiferous, but has no

placenta. From the wild boar, the cat, or the rat, up to the higher animals resembling man the evolution of the placenta becomes correspondingly higher; but the animal itself is not conscious of the fact. When we learn how great a degree of love and care are thus bestowed upon a practically unconscious part, we can affirm definitely that beyond the struggle for existence there exists the factor of love.

The Buried Roots of Cosmic Love

There is not only this protecting love, but also an enormous number of sacrifices constantly being made. For example, for the preservation of one ovum issuing from the reproductive organ an almost countless number of cells are sacrificed. The thoughtful man finds in the fact of such sacrifices a great inspiration.

Love is confined in hidden places; the hand of love moves in invisible realms; and it is this love that protects, cherishes, and tenderly rears the young. Thus discovering the marvelous fact of an elaborate cosmic design, we cannot but feel that there exists a Being in the universe great beyond our power to imagine. Whether this Being should be called God or not I do not know. Schopenhauer denied conscious will, but we in attempting to deny it discover in the cosmos the existence of a wonderful design. We cannot but be grateful when we consider that even for the sake of humble, dumb animals such profound endeavors and sacrifices have been made. There lies buried in the cosmos a love which does not rise to the level of human consciousness, like the root buried underneath

the stem. The love which we know as the love of humanity is only a small fraction of the totality of love. May it not be that the love which Jesus enjoined when he said "Love your enemies" and "Love sinners," is love springing up from the roots long buried as profound cosmic will?

Great Impulses from the Unseen Cosmos

If this be true, then in what unnoticed part has been rooted this love which would embrace both sinner and enemy? Love makes the flowers bloom on the earth, and love was born in response to the great cosmic will. Only with such a vast background was it possible for love to awaken in men's hearts. In just the same fashion must we reach toward the thought that love for one's enemies has a direct relation to some great impulse from an unseen part of the cosmos. If so, wherein is the relation to be found? This question demands our study.

According to Jesus, loving enemies and sinners is not to be separated from the love of God. In Matthew 5:48 Jesus says unhesitatingly, "You must be perfect as your heavenly Father is perfect." That is to say, all love for enemies and for sinners is love which proceeds forth from God. Just as physical love awakens as it courses through the deep arteries of life, so the cosmic will in its unsearchable progress issues in the love that says, "Love the sinner." The love of Christ is neither physical nor psychic: it is love on a higher plane. We must mount up from physical and psychic love to this third type of love.

Physical and Psychic Love

The term physical love signifies the relation of parent and child and the relations of blood, of tribe, and of race. In the exigencies of the struggle for existence these relations, as we know, at times merge into one. Physical love has some of the elements of psychic love, but fundamentally it stands rather upon biological affinity. Loyalty and patriotism also, where they are limited to the sphere of a single race, must be assigned to the realm of physical love. Loving one's own brothers and loving the group which supplies one with the necessities of life, whether the group be called a labor union or a socialistic organization, are also physical love. Love of these kinds cannot be regarded as highly developed love. It is love on a low plane, as is most of the love of modern times.

In such relations as those between the leaders and protegés in the story-tellers' books of chivalry, their manly, chivalrous spirit appears on first inspection to be that of noble love; but when we analyze it, we find it to be an extremely childish physical love. In *Bushidō*, too, the examples of love are of the same variety. Just because the retainer received his lord's pension (of rice) to eat, that is, had his living assured, he loved his lord. Is this not, then, mere physical love? Furthermore, when the *samurai* molested the townspeople, and strong men among the latter resisted the *samurai* chivalrously, their love also was physical. The so-called sacrificial spirit among gamblers is in the same sense only physical love. Thinking in this fashion, we are compelled to say that modern socialistic

ethics, too, is all within the sphere of physical love. For if the formation of the group is due to economic pressure and men join for the purpose of securing their food, then such socialistic movements are nothing more than physical mutual aid.

The Leap Upward to Psychic Love

The existence within man of such a spirit of mutual help is a patent fact; but from the point of view of the inner life it cannot be called a highly refined, abounding life. It is mechanical and superficial. We must rise from this level up to the level of psychic love. Take, for example, sexual love. Nothing is more easily awakened than sexual desire. Yet, woman is subject to menstruation, conception, weakness, illness, and other uncombatable conditions, at which times she is unable to satisfy the sexual desire of man. But when, in spite of these obstacles a husband feels bound to love his wife, it is because a psychic love constrains him. Where a husband, apart from sexual desire, loves his wife and respects her personality, he exhibits a love which is higher than the mere physical.

Kuriyagawa Hakuson has said, "A love surpassing sexual desire comes into being. It may be called passionate love." This passion is not sexual love, for unless desire becomes stronger and more psychic, true passionate love does not arise. I agree with Hakuson's view of passionate love. We must all rise from physical to psychic love. If the Japanese people could awaken to psychic love, they would quickly abolish the system of licensed prostitution. This system will not be

destroyed merely by campaigns to remove licensed quarters, by free retirement, or by laws for the protection of prostitutes. More basic than such superficial movements is the fundamental necessity of refining men's love, of awakening them to advance from physical to psychic love. Choosing a wife only for the purpose of satisfying the physical passion is not true love. The wife thus chosen is no more than a prostitute; and the man is not a husband. In such a union there is nothing wholesome. In the same way, a woman who enters into a union which does not depend on psychic love, is only selling her body.

We must rise, then, from the lower to the higher love. Unless we mount up from the plane of the physical to the higher plane of the psychic, we cannot attain to true love. But in speaking thus, I do not mean to say that psychic love is the highest kind of love: it is not. It is the first step up toward the love which is based upon freedom of conscience. Psychic love leads us thither.

Falling from the Plane of Psychic Love

All psychic love, of course, is not passionate love. There is the love that is based on tastes and on learning, and there is also the love between individuals in groups which are drawn together by community of interests in social amusements and the arts. These are forms of psychic love, but they can be enjoyed only in cases where there is harmony with the social nature of the group. Individuals who are unduly retarded, as well as those who are too advanced, are

not tolerated in this plane of psychic love: if one is somewhat too advanced, it is a case of so-called "dangerous thought," while if too retarded, it is denominated "criminal"; and in a purely psychic society neither of these can exist.

Our modern life stands on a certain conscious level. To illustrate, it is generally known that a telephone call is made in a certain manner, and a mental plane in which the telephone is made the center, is constructed. Then, upon this plane of common sense are maintained various combinations, economies, and cultures. That is to say, an individual's entrance into a group is conditioned upon every one in the group maintaining a certain conscious unity; but if a mischievous boy abuses the telephone, the officials will take measures against the boy's household as offenders.

Psychic love, which has no place for the unduly advanced or for moral laggards, can hardly be considered a well developed love. Here, then, we must rise to the third level, to the love that is third in order of emergence.

Chapter III

THE EVOLUTION OF LOVE

(B) Love based upon conscience

Love Based upon Freedom of Conscience

The third plane of love is that of love based upon conscience.

When the great cosmic will begins to stir in our souls—that will which leads us to train those who are too retarded and repress those who are too advanced for the unificative system; to shun neither of these groups, but seek to have each individual do his best to keep step with the others and advance together, even though there be cases when we find it very difficult to love—there arises spontaneously the resolve to forget personal regard and go on loving the fallen to the utmost. I may be walking on a highway with an enemy on my right and a sinner on my left, but if I have the abounding spirit that will make me walk along with them without accusing them, and even, if necessary, stop my own advance and freely exert myself on behalf of sinner and enemy, then I may be said to have mounted up from psychic to conscientious love.

A person witnessing such expression of conscientious love may ask, "Is that not futile? Can limited human strength maintain such love?" Quite true: if I

endeavored thus perfectly to love in my own strength alone, it would indeed be impossible; but if I can draw upon a supply of power from a Being greater than I hidden within me, then I can do perfectly what is humanly impossible—even service to my enemy.

Yes, it is not I who loves the sinner; it is God, who first loves us and then perfects within us the love which loves sinners. If there were no redemption and no resurrection in the cosmos, the effort to love sinners and enemies would in the end be futile; but when I perceive a power and a law in the cosmos which work through me for enemies and sinners, then I know that my efforts will never be in vain.

God's Power Is Freely Poured upon Insignificant Sinners

God's redemption does not come down miraculously from heaven: it flows through human channels. God bestows his uplifting power upon the weak and the powerless, but invariably He works through human agents. It is a fundamental principle that if there is anywhere in the universe a single flaw, the whole universe suffers; just as in the human body suppuration in one part causes pain throughout the body, and if the condition is allowed to persist, the final result is the destruction of the whole body.

If there were only one sinner in the universe, all creation would suffer sorrow and pain—God and I alike would suffer, and thereupon would be born spontaneously the energy which lifts up the sinner. A wound on the little finger, as compared with the

whole body, is a small thing; but when we remember that the continued bleeding of the little finger would eventually exhaust all the blood, we cannot view lightly the blood of the little finger. However, when we are wounded, the red corpuscles of the blood spontaneously sacrifice themselves, stanch the flow, and prevent the loss of all the blood. We need to learn a lesson from the sacrifice of the red corpuscles.

God's energy is expended upon very insignificant sinners, and humanity wearies itself on behalf of its defectives. In both are to be seen the principle of the red corpuscles of the blood.

Human beings have no power to develop at will. Those who would advance are held back by the sins of their forbears. A crime perpetrated by an individual in some far-away corner of the globe affects the whole of mankind. As the water of the Sumida River joins with the waters of the Pacific, so the defects, the sufferings, of every individual become the defects and the agonies of the whole world of men. Therefore, if we wish to live complete human lives, we must begin to atone for the sins of others. God, in order to perfect His own life upon the earth, saves beings who are imperfect. In order to accomplish this He first arouses in men the spirit of sacrifice.

A Small Sacrifice Accomplishes a Great Work

To every one of the sixteen hundred millions of humanity there is granted more or less of the life of conscience. Some are not aware of it, but it cannot be denied that among them all there exists a hidden

love that is neither physical nor psychic. Indeed, everyone possesses the spirit which says, "I will sacrifice, though I do suffer loss."

After the Tokyo earthquake there came a contribution of relief funds from a famine district in Finland —a perfect example of this kind of love. Those people were quite unrelated to us by blood and were suffering from famine more than were the people of Tokyo; but they sent their contribution from afar, and their action becomes a revelation of a great, deep love "for the sake of the communal existence of humanity." Through love there is at work an activity which would reform the defects of mankind. It is not the love between blood relations; nor is it sexual passion, nor authority. It is indeed the motion of the unseen cosmic will. Only through the moving power of the great cosmic will can the regenerative energy become operative for purifying sinful men and giving them power to advance. When we feel the working of this great principle, we comprehend the law stated by Jesus: "Unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit."

We say redemption is from God, but if there is no perfecting of God's work in the universe, then there is nothing in the world so absurd as men giving their lives in sacrifice. However, if men can by making a small sacrifice, bring about the accomplishment of a far greater work, such sacrifice is truly noble and of real worth. If our sacrificial death contributes toward the greater Divine Life and progress, we shall never seek to flee from the pangs of death.

God Creates Nothing Useless

Jesus' love for mankind had its inception in this broad point of view; and unless men advance to this point, the perfecting of human love cannot be expected. If we loved only those related to us by flesh and blood, we should be quite willing to kill or do as we please with those not related to us. Furthermore, if love is merely of psychic origin, then those who can labor will oppress those who cannot; the well-to-do will despise the beggars; and men will ill-treat women and children.

But there is a significance in the existence of every being in the world. God never creates anything useless. A baby, though at present a burden, will, a few decades hence, render some great service; and the man now old and dependent has done a great work in the past. Thinking thus, we see that there can be no justification for taking a person's life, be he crippled or disabled or whatever he be. There is no reason why we should love those who bestow gifts upon us and kill those who do not. That in the battle for existence only the strong should win and their victory be acknowledged, is, for men who are striving to bring God's work upon earth to its perfection, absolutely unthinkable. From such considerations as the foregoing arises the necessity for our effort to lift up, to restore, to make atonement for, men who live by low moral standards and even those regarded commonly as most insignificant and worthless. This effort is, indeed, creative love.

The Essence of the Highest Human Art—the Art of Life

The effort to become famous does not entail great exertion, but the task of lifting fallen folk up to a plane higher than one's own, demands untold exertion; and therein is the power of creative love.

If men say, as Nietzsche does, that no one loves the weak, the world as a whole will never become better. In order truly to strengthen mankind the weak must first be made strong, ugliness be changed to beauty, and evil be replaced by goodness. The power that works such transformations is that of re-creation. It is the art above all arts, the device that infuses new light and life into marred souls and creates them afresh. Can there be in the world such a potent regenerative activity? It is easy to model a beautiful form in clay, but how difficult to take a woman, befouled with sins, scorned by the world, ignored, and weeping, and refashion her into the likeness of a new child of God. If this be not the highest human art, what then may it be? It is the very essence of the art of life.

The love of Jesus, which tenderly lifted up a prostrate vile harlot, breathed love into her and poured out compassion upon her—that is true love for humanity. It is different absolutely from passion: it is the same love which in the beginning created the cosmos. God's power is at work; His electric energy passes into the consciences of men, melting them as in a white-hot crucible, and sinful souls and human derelicts

emerge as re-created souls. This is rebirth, resurrection; it is creation; it is religion.

Religion Is Not Weak Self-Satisfaction

Religion is not weak self-satisfaction. Would-be religious people who take selfish satisfaction merely in dressing up in their best clothes and going to worship at church on Sunday have no genuine religion. If that is what is called Christianity, then there is nothing else as weak as Christianity.

True religion, true Christianity, is nothing else than a means of life. It is the entrance of God's power into sinful souls. If it be not courageous, sturdy, and burning like a flame, it is not real religion. It must dare to rise bravely, though it must suffer, though it must be fated even to bear a cross.

Jesus said, "He who will not take his cross and follow after me is not worthy of me." Without the determination to bear suffering, it is impossible to enter into the new creation. The sculptor, though poor, buys marble. The man who would implant in his generation the religion of conscience must first resolve to sacrifice everything; and the man lacking this resolution need not try to follow Jesus, for Jesus will not count him a disciple. But, in order to create a world in which there is no stain or blemish, no clash of classes, no oppression, but all participating in an organic relation, like flower, stem, and root, with not one man hating another, it is necessary to go forward loving both enemies and sinners. To this end, man must bear suffering gladly. This is the way of the cross.

Love Is Stronger than Death

In order to produce life, death has to be faced. Nay, death is but the dividing line which marks the advance up the stairway of life. Death does not really exist: it is just a step upward toward life. For this reason Jesus gladly died on the cross, crying, "Father, I trust my spirit to thy hands."

Love is stronger than death: this the cross teaches. Death did not conquer love, but love conquered death. The mother, for love of her child, has no fear of death. "Love knows no death." This is the meaning of the cross.

Death is not victory. "O Death, where is your victory? O Death, where is your sting? The victory is ours, thank God! He makes it ours by our Lord Jesus Christ." In this powerful art of life, then, the possession of the assurance of victory is what we term religion. Religion is not a scheme of death for men who have to die; it is the art of life for living men. It is the way of creation, the way by which man lives. Religion is, moreover, the stratagem of love, in which man may glory. Weak, cowardly beings should try some other way. Men who are treading the pathway to God and to life should have Jesus sculpture his cross on their hearts.

Chapter IV

LOVE AND SEXUAL DESIRE

The Tendency to Treat Sexual Desire from the Religious Standpoint

In laborer-peasant Russia in the May Day Procession, it is said that one group marched with a crown and a Bible bound to a gun-carriage. In their view, materialists as they are, all social conditions and economic life are immediately to be reformed by revolution, and therefore there is no need to give thought to such things as religion, morality, or conscience. Christianity, in particular, which teaches revolution by change of the inner life, they regard as too tepid, and hence injurious and unprofitable.

Thus one school of socialists ignores religion and proclaims a new morality, while on the other hand another school stoutly insists that religion is not to be ignored. The latter school gives us greater surprise, for they comprise a group of students of sex who might naturally be imagined materialistic. Sir Francis Galton, nephew of Darwin, in his *Study of Human Capacities*, taught that love and sex morality must be religiously motivated; and Karl Pearson, the biological statistician, who succeeded Galton, has pointed out the impossibility of reforming sexual morality except by the power of religion.

Bloch, who made encyclopedic researches in sex problems, in his *Modern Sexual Life* observes in his scholarly way that sex life must depend upon religion. Ellen Key, critic of feminist problems, explains that the solution of sex love lies in religion. Havelock Ellis, investigator of sex psychology, in his *Scheme of Social Hygiene* declares that humanity cannot progress unless sex love is purified by religion; and, according to Forel, "Sexual desire can be controlled by religion: that is the true sex life." Such a tendency, even apart from the standpoint of completed religious systems such as Christianity and Buddhism, is a matter for thorough study. The fact that religion, which, from the point of view of the materialistic ethics, should be abandoned, is on the contrary welcomed, or rather invited, by authorities in sex problems, is indeed a remarkable phenomenon. The reason for it we shall consider primarily from the standpoint of Christianity, which allows the sexual life.

Jesus and the Problem of Sexual Desire

Jesus was not a student of sex problems. Yet Jesus, two thousand years ago, states just as clearly as do the sex scholars of today, that the sex life must be a religious matter. Let us first consider Jesus' teachings relating to sex problems. When we read the New Testament, we find that Jesus in the "Sermon on the Mount" gave a new interpretation of sexual morality, basing it upon his own experience. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto

you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."[1] Thus in the Authorized Version; but in the Revised Japanese Version, the latter part reads: "Anyone cherishing lustful desire when looking at a woman has already committed adultery with her in his heart." That is to say, the older translation appeared to be a caution against arousing lustful thoughts by looking at a woman, but in the new translation Jesus' words are a warning against cherishing lustful feeling when looking at a woman, that is, a warning against harboring lustful feelings in one's motives. However, in any case, Jesus made the ancient admonition against adultery more comprehensive, teaching that adultery may even be secretly committed within a man's heart.

Furthermore, in the same connection Jesus spoke regarding marital life. He by no means negated sex, as do the "Holy Men" of India. "It used to be said, Whoever divorces his wife must give her a divorce certificate. But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery."[2] Whereas, under the ancient law (Deuteronomy, chap. 24) a man could, whenever he so desired, write a divorce certificate and send his wife away even for the mere reason that he did not like her, Jesus taught that a man who divorced his wife for any cause except illicit intercourse made her an adulteress and anyone who married her an adulterer.

[1] Matthew 5:27, 28.
[2] *Ibid.*, 5:31, 32.

Jesus, who thus gave new commands against lust and in regard to marriage, also taught a new morality of love: "But from the beginning, when God created the world, 'Male and female, He created them: hence a man shall leave his father and mother, and the pair shall be one flesh.' So they are no longer two but one flesh. What God has joined, then, man must not separate."[1]

Sexual Desire, Love, and Marriage

Men are generally liable to confuse the three things, sexual desire, love, and marriage. But they differ and must be clearly distinguished. Sexual desire is instinctive, impulsive. In love there is an added psychical element, or, in other words, love has a more personal quality. Marriage is the incorporation of these two things, giving them their proper setting in the social system.

When Jesus said, "Anyone cherishing lustful desire when looking at a woman has already committed adultery with her in his heart," he implied that when a man looked at a woman with lustful feelings, completely disregarding her inner life of the spirit, even though he had no intercourse with her, he was already in his heart an adulterer. In other words, the man who regards a woman as if she were soulless, bereft of personality, commits the sin of adultery. Sexual desire as it is bought and sold in the streets can exist apart from the personalities and souls of the partners. With this sexual desire alone neither true love nor marriage

[1] Mark 10:6–9.

is possible. Sexual desire and love must be clearly differentiated. Behold the prostitutes of Japan! Do they not frequently exclaim, "We may sell our flesh, but we don't sell our souls"? Even women such as they clearly make the distinction between soul and sexual desire, and they know that love is not lust. True, indeed, love is not lust. When one loves, one does not look with lustful eyes at one of the opposite sex: one rises above base passion.

Love is new life. In primitive times, when humanity had not entered upon its consciously personal life, there was no love: it was for the most part only sexual desire, and women were bought and sold for gold. This ancient practice still persists in certain uncivilized communities. Among the lower classes of Chinese in Formosa the man who wishes to marry a girl must pay money to her parents over a long period to meet the expenses of the girl's rearing. There were times when plunder marriage was practiced: men made sudden attacks, seized the girls they wanted, and carried them off. In such cases there could be no love; there was merely sexual desire, for the purpose of perpetuating the family line.

It is believed by certain people that, as in the ancient periods of communal life love also was communal, so in the future when a communistic society is established, love will again be communal; but such thinking is seriously in error. In so-called communal societies people lived in groups, and in order to prevent the extirpation of the group sundry irregular practices were resorted to. There were even instances of the

propagation of a group by intercourse between fathers and daughters.[1] Practices of this nature were dictated by sexual desire as well as for the purpose of maintaining the group. Pure love could not develop under such conditions. Love was not communal, for love did not exist!

The Germ of Conscience and Sexual Desire

With the passing of the ages, however, and the emergence of the life of conscience, there began choice, selection, between the sexes; and love was born on the earth. In these days of capitalism men can, if they wish, satisfy their sexual cravings with money in the segregated districts. There is no necessity of choice of a mate there: selfish satisfaction of lust is the sole aim. But there is no love in such places. Love comes only when men advance to the point of seeking better mates. Love is born when the sexual life is refined and made personal. In love there must be the selection of a mate. If by love is meant that searching of the matured soul for a mate whose spirit harmonizes most intimately with it, then love must be conceded to be the most recent event in human evolution. This holy love was not achieved prior to the coming of Christ's moral standard upon the earth.

Jesus said, "What God hath joined together, let not man separate." That is to say, love is devotion to one alone. Before Jesus came, but few marriages were monogamous. Polygamy and gregarious marriages prevailed. The principle of monogamy was first

[1] *E.g.*, Genesis, chap. 19.

established by Jesus. Investigating the history of sex, we find that marital unions have been of many varieties. Every imaginable form of marriage has been practiced; and most of these forms have become obsolete in recent times. With the growth of the human soul one form, marriage by selection, has survived, and this is the modern evolution of love. Hence, we must regard love as the outcome of the last two thousand years of human development. During the Middle Ages especially, Christian love developed the code of chivalry, and woman was elevated to a place next to Deity. Respect was paid to her to a degree unknown in any other age.

We are to regard love not as something gross, but as the selection of personality. Marriage is the system socially and legally recognized for the purpose of perpetuating this love. In other words, marriage is the compact of love which society accepts. Jesus said that a man was not to divorce his wife except for unchastity, meaning that divorce was to be resorted to solely in cases of illegal union. Yet if men made a closer study and gained a clearer understanding of the thought of Jesus, there would actually be no occurrence of divorce. For, if men followed the idea of Jesus, marriage would be established upon a basis of personality and character—in other words, upon love. If, on the contrary, marriage comes about from sexual desire alone, it lacks the element of choice and hence, quite as a matter of course, selection will be made after the marriage.

Monogamy must not be thought of as a relation of rigid restraint. The way of true choice is one: if two

spirits are ardent, they are no longer two, but one. The more thoroughly quickened conscience becomes, the purer grows the love, and the two hearts unite as one. It is an interesting fact that the conclusions of the quickened conscience and the decisions dictated by sex tend to coincide the one with the other.

The more we consider it, the more marvelous becomes the emergence of sex. The existence of the two creatures, man and woman, is full of mystery: while their hearts and blood vessels are the same, their sex organs alone differ. How inscrutable it all is! Who can say that he fathoms the depths of this mystery?

The Problem of Plant Sex

Until I studied the evolution of sex in plants, I had never thought at all in regard to this point. Think, for instance, of the stamens and pistils of plants. Would any person looking at them entertain foul thoughts? In plants of low orders reproduction takes place only by fission of cells: there is no distinction of sex. In a willow branch there is no differentiation of sex: if it is thrust into the earth, it grows into another tree. The lily grows from a red lobe at the bottom of the leaf. But in the case of the maidenhair tree (*gingko biloba*) the process is changed: the sex differentiation is made and the pollen is carried from the male to the female by the agency of the wind. It is truly marvelous. Among the gymnosperms there are no beautiful blossoms, but when the plants reach the flowering stage, sex-differentiation is created and marvelous functions are revealed. There are, of course,

cases in which these functions operate within a single plant, and also those in which the operation is through two or more plants. At any rate, we cannot but think of the mysterious hand of God which created this difference of sex.

Plant reproduction in which the wind and insects are utilized to carry pollen between plants of the same species, has come about because with pollination limited to flowers on the same stalk there is no satisfactory evolution. Plants evolve best where the life is gregarious. The morning glory and the chrysanthemum have stamens and pistil in a single flower. So in order to make them produce beautiful flowers, it is necessary to have them grow gregariously.

Considering the evolution of plants, we learn that the more beautiful the flowers, the stronger the plant. For such a plant blooms in any environment. Plants which, like moss, do not flower, are weak. There are some plants which have their roots directly under the flowers; and others which after pollination have only their roots left. There are also plants which flower on the sea bottom, and among these are plants which rapidly send up a portion which floats and blooms above the surface of the water.

According to Scott, the evolution of flowering plants is of many forms. The lovely cactus flower blooms in the deserts. This flower is really a metamorphosed leaf which blooms at the tips of the large cactus lobes. There is also a plant which flowers only once in fifty years—the dragon flower, which blooms, drops its seeds, withers, and does not bloom again for fifty years.

Thus, plants which bloom in the deserts, on sea bottoms, and on high mountains, all produce beautiful flowers; and the reason is, that there is selection among them. For life which is contented merely with satisfying sexual desire and securing selfish comfort, does not evolve and cannot become sturdy. In order to grow strong, old traditions and customs must be abandoned, and selection adopted. Applying this principle to mankind, it means that man must enter upon the life of the spirit. Unless his conscience is quickened, man will not rise. Thus it is that many authorities in the science of sex, though opposed to Christianity itself, yet insist that sexual desire must be purified by religion.

Married Life and Economic Pressure

If a marriage results in the birth of children, a home is formed. In ancient times there were families, but no real homes. Jesus said, "A man shall leave his parents and the two shall be one flesh"; but leaving one's parents is not a practice applicable to our country. As parents usually adopt the young man who marries their daughter, or secure a wife for their son, the young couple become one without leaving the parents. This is the family system, which quite differs from the institution of home.

What we need to notice especially is the fact that love gives way before economic and other external conditions. Sexual desire inclines toward the place of lowest resistance, and there are occasions when kindness and sexual desire are confused. But sexual

desire is not food, or kindness, or sympathy. The declaration of socialists that the married life of today suffers under the pressure of the food problem, and their demand that society be emancipated from this economic pressure, are truly reasonable. The condition of many women is no better than that of *geisha* or prostitutes: these women are, in effect, long-term prostitutes, kept by men, like the dolls that are set up on a red carpet at the Doll Festival. To fly out, in spirit, from such a doll's house is home indeed.

Tolstoy declared that a husband could commit adultery even against his wife, if he failed to love her soul and loved only her sex. Therefore, in order to escape such a fearful poisoning of the life of conscience, everyone must place his life under the sway of conscience, and thus refine sexual love and marriage. At the same time, as I have already remarked, it is important to avoid confusing sympathy and kindness with sexual love.

The Meaning and the Method of the Life of Stoicism

Let us observe that while on the one hand there are those who freely indulge their sexual desires, there are many who practice the ascetic life. Origen, the great philosopher of the early Christian Church, considering the sexual life sinful, emasculated himself. Members of the Zuboa sect, whom Tolstoy respected, also resorted to this means of control. The priests of the Greek Orthodox Church and of the Roman Catholic Church live celibate lives. Thomas More

was vexed by a growing sexual urge and restrained it by wearing a garment woven of horsehair. But such forms of stoicism control only the flesh: they are of no avail for controlling the spirit, and are therefore wrong.

It is said that English and American young people who have received higher education exhibit qualitative changes in their sex life. Women university students in America are said to be subject to various grave dangers as the result of their ascetic life. Women, by virtue of lactation, differ from men, and according to statistics in America, women receiving higher education and leading perfectly ascetic lives till the age of twenty-four or twenty-five, thereafter frequently engage in some profession, while only forty per cent of the graduates marry. The number of children born to the latter averages only two each. Hence, we hear the cry that in America the superior stocks are disappearing. According to an investigation made at Harvard University, male students also as a rule lead continent lives. In general, when men are progressing in the development of character, the control of sexual passion is not particularly difficult. By active participation in sports and by hard study a man can conquer sexual desire. When I was working in the Kobe slums, devoting myself as a friend to the poor, I was able absolutely to repress sexual desire. Mencius tells of the strong self-control of Ryū-ka-kei, who slept under the same mosquito net with a beautiful girl but did not feel the slightest sexual desire.

Jesus had many women friends. There were Mary of Magdala, Mary and Martha of Bethany, Johanna,

Suzanna, and Salome. But never has a sex scandal involving Jesus been suggested.

By emasculation alone a sin of the heart cannot be cleansed; nor can atonement be made by cutting off one's finger. True emasculation is that of the soul.

When the Olympic games flourished in Greece, youths and maidens raced together in almost complete nudity. When man leads a natural life, he does not degenerate easily. When engaged in active, beautiful movements, sensual feelings do not arise.

Davy, the inventor of the miner's safety lamp, set the date for his wedding, but he was so engrossed in his work that he forgot the matter of the wedding entirely. His fiancée's wrath was aroused, the engagement was broken, and Davy remained a bachelor all his life. When a person works diligently at invention or research, he can overcome all degenerate impulses.

Jesus lived a single man not because he felt compelled to remain single, but because he freely chose that plan. Paul, disciple of Christ, advocated celibacy because of his idea of the approaching end of the world. He thought that in a time of distress it might be better to be single; but in my view this matter must be left entirely to the discretion of each individual. Those who marry do not do wrong. The only question is, are they refining the relation by love and by conscience?

Chapter V

LOVE AND ROMANCE

Monogamous Love

A vigorous movement known as the New Feminism, which is opposed to the principle of monogamy, has sprung up in many quarters. In what is known as "Free Love" there may be economic as well as psychic and social elements, but the majority of its exponents speak from the standpoint of the abolition of strict monogamy. But the monogamy of Christianity is a principle born of long experience in sex morality, and is not the product of a fleeting phantasy. Ellen Key and other feminists appear to have adopted the daring position of approving a kind of polygamy with a new import, derived from the realm of female sex-instinct, but I cannot approve of it. Ellen Key's theory, from the standpoint of race-betterment, may be admirable; but viewed in the light of the psychic requirements of human beings, it has within it extremely dangerous elements.

The Theory of Polygamy

According to the contention of Ellen Key, in situations where the number of males is exceeded by the number of females, there develops—as the consequence of woman's desire to fulfil the demands of sex, which she as well as man possesses—an intense urge to give

birth to children. In such a situation, provided the woman's character is kept unsullied, it is not necessarily wrong for her to receive the impregnation of a superior man. According to the history of biology, when the number of males of a species is smaller than the number of females, the species shows a tendency to increase; yet the opposite tendency, too, is not infrequently to be observed. That is, when the number of females is less than the number of males, it may happen that polyandry, rather than polygamy, will appear. When a species suffers an insufficiency of food, these tendencies may be exhibited. Since the desire to help maintain the species develops instinctively within the individual, artificial restraints become impotent; conscious impulse breaks down artificial morality, and leads even to what seems to be immorality. For example, there appear in the Old Testament such cases as those of Lot who had children by his daughters, and of Abraham who planned to maintain his family line by concubinage. Judged by present-day standards these instances appear immoral, but regarded from the standpoint of biologic evolution and with due consideration of the environment of the period and the circumstances of the cases, we cannot denounce such acts as sinful. Hence, reasoning in the same way in the situations proposed by Ellen Key, when the number of females is absolutely greater than that of the males, and when the sexual demand, too, is absolute, I cannot deny that her theory has, in view of these two conditions alone, some basis of reason. However, such situations cannot be viewed in the

absolute, and will be sanctioned only in a morality allowed in special circumstances in biologic evolution. In situations where the numbers of males and females are practically equal, where there is no economic restraint, but full freedom for them to fall in love with each other, then I am unable to say whether or not that will be a period when the possibility of monogamy can be admitted.

I consider rather, in that situation, that monogamy supplies the foundation for a true social system. If we regard only the matter of sexual passion, both polygamy and polyandry have ample logical foundations; but just proportional to the advance of civilization is the urgency, not alone for the so-called preservation of the race, but for the perfecting of the individual. The development of monogamy in Christianity is entirely the result of the consciousness of individuality. Hence, where men think only of the preservation of the race and lack this consciousness of complete individuality, there is in their view, nothing more stupid than the institution of monogamy. May it not be that Ellen Key's adventurous theory of love places somewhat too great an emphasis upon the matter of race?

The Evolution of Marriage Since the Beginning of the Meiji Era

The romantic love of the Middle Ages developed, of course, from extreme individualism, from the idea that love could exist apart from body and that bodily contact was degrading. It was even thought that love

and celibacy could exist side by side. Love such as that between Francis of Assisi and Clara was, in its mystical nature, the model of the Middle Ages. But it must be said that their relation was quite out of the ordinary. Hence, when to our concern for preserving the species we add the ideal of the perfecting of the individual, we are inevitably led to adopt the plan of monogamy.

This becomes very clear when we study the evolution of marriage in Japan during and since the Meiji Era. The people, being partial to the family system and placing emphasis upon blood lineage, used to approve the system of concubinage. But along with the self-awakening of the individual, there came the development of woman's education, and the self-awakening of woman eventually accomplished the complete overthrow of polygamy. Toward this result ethical influences from Europe and America doubtless contributed, but the fundamental fact was not the influence of an imported morality. Rather, I wish to affirm that it was the compelling power of woman's self-awakening. In the twentieth year of Meiji (1888) there were forty divorces to every hundred marriages, but at present the rate is only one-fourth as large, namely, ten per cent. For this phenomenon we can assign absolutely no other reason than the self-awakening of woman. Of course, Japan is still notorious for its high divorce rate; yet, in my view, when Japanese women develop to the point of choosing their husbands, the divorce rate will be still further reduced.

The Extraordinary Increase of Divorces in the United States

In contrast to the decrease of divorces in Japan there is the phenomenon of the rising rate of divorce in the United States. In recent years the rate has increased enormously, a fact which shows that monogamy is really difficult of practice throughout a whole lifetime. Then why has the divorce rate in the United States increased so greatly? In attempting to analyze the causes, one may surmise first that since the women of the United States have such great freedom, they enter into wedlock too lightly, often driven by vanity or the ardor of some passing emotion and failing to anticipate any of the difficulties of home-making or the birth of children. That is to say, the rise of the divorce rate in America may be ascribed to sentimental love—a love that is too scanty, too selfish, failing to admit the responsibility that love bears toward all humankind, and caring absolutely nothing for the continuation of the family line. These people marry because it is interesting, and when the interest wanes, they separate.

In short, love which proceeds with no aim of perfecting the individual characters has no prospect whatever of becoming perfected as a monogamous union. In such situations, even though the law forbids irregular intimacies, it will not be obeyed.

Monogamy and the Perfecting of Individual Character

Is monogamy, then, an erroneous principle? By no means. Apparent failures of monogamy rather

serve as proof that the individuals concerned were not advancing toward perfection and were unable to accept the principle of monogamy. In fine, the principle of monogamy arises neither from physiologic racialism nor from sentimental individualism. Monogamy is possible only when love has progressed to an intensity wherein the two natures are aflame through and through and it is impossible for them to harbor any impure thing whatsoever. Wherefore, the principle of monogamy is a perpetually fresh ethic, and when the self-consciousness of the individual is extinguished, it breaks down forthwith. Those who in part seek for beauty and in part flounder in selfish desires are perpetually the enemies of monogamy. The fact that among advocates of free love may be found some who practice strict monogamy is the result of these individuals experiencing a self-awakening and knowing that polygamy and polyandry are psychically impossible. Therefore, the principle of monogamy has not been derived from mere theory, but from the perfecting of individual character. If character be destroyed, the principle collapses.

Love and Personality

In the ancient times of incomplete personalities, monogamy was impossible; but since the coming of Christ completed personality has been presented to our view and we have become incapable of bigamous love. Yet, naturally, as I have just stated, the principle of monogamy breaks down if there is more or less of abnormality in the character.

Quite recently, in many parts of Japan, lovers, finding this whole-souled love unattainable, have sacrificed themselves; and there are certain thinkers who dispute the eternal validity of the principle of monogamy, regarding these cases as disproof of it.

However, I think quite otherwise, for in situations where lovers attain control over their environment, mastery of their passions, and consciousness of true human nature, their character union will, in any period whatever, be recognized necessarily as valid, and therein a perfect monogamy is realized. I therefore do not say, add one and one, and arrive at unity, but rather, that that which is essentially one cannot be divided into two. The two souls aflame will be perennially ardent. This is what I term monogamy.

Monogamy Is Eternally True

In ancient Greece, in order to secure children of fine physique, women of superior stock, even though married, were as a matter of course considered to be free to do as they pleased. From the standpoint of race improvement, such a practice was highly commendable, that is, in an age so remote, when personality was undeveloped. In the present day of closer approach to perfection of personality, the practice absolutely cannot be tolerated.

Responsibility toward the race and perfection of personality are interdependent, and those whose natures have burned together in a synthesis of souls are the truly monogamous. Therefore, for persons

who have experienced the self-awakening of conscience, there is no other way to choose than that of monogamy. It is not confined to Christian morality, but throughout the ages it is perforce an enduring principle.

Chapter VI

LOVE AND MARRIAGE

How Sexual Desire May Be Properly Directed

In sexual love there are three phases: sexual desire, love, and marriage.

Sexual desire appears instinctively; and while it may be controlled, it cannot be obliterated. It is a most sacred instinct, for by it the races of mankind are maintained and humanity perpetuated. But sexual desire does not necessarily carry with it selection. Sexual desire to which selection is added is love. Without romantic love sexual desire cannot be purified. In the strength of sexual desire inheres the potency of passionate love. The more intensely this love is practiced, the more possible becomes the ascent of man. Marriage is the means by which the social adjustment of passionate love is effected. It is the name given to the institution through which physical love, ever tending to be selfish and willful, is recognized, controlled, and accorded economic security and position by society.

Darwin, in his *Descent of Man*, says that marriage is the method properly adopted by man for the perpetuation of the race; and he cites illustrations of the lengthening of life by marriage. Darwin appears, moreover, to have opposed the theory of celibacy. In my view, it is most closely in accord with Nature,

in order to maintain the quality of the race, for man at the proper time to refine the sex-impulse. This impulse is not a moral lapse or anything of the kind. Tolstoy proclaimed an extreme individualism, overlooking the existence in man of a racial will, and absolutely denying that social instinct works through the medium of sexual desire. For my part, I believe he seriously erred. In the sexual act there is assured a certain kind of pleasure, and through this pleasurable experience is effected the preservation of the race, a result of the greatest importance. For if the sexual act were unpleasant, the perpetuation of the race might be quite impossible. Nature has given a flavor to sexual desire, and in it has created a garden of pleasure. But man's psychology is such that he is disposed to be one-sided: he forgets the preservation of the race and falls into the awful error of seeking his own enjoyment exclusively. It is for this reason that today sexual desire is separated from love and from marriage, and there have appeared the exploiters of commercialized lust.

Man's Degeneracy and Adulterous Marriages

When desire is separated from love and from marriage, it becomes that divisive love which is real lust, that which draws men's lives down to the horrible bottom of hell. For example, a man who upon marrying makes lust his sole aim, no matter who his mate may be, descends along the way of least resistance, so long as he can satisfy his own lust. He cares not a whit what the character of his mate may be or how

society regards his conduct. He lives solely to indulge his own selfish desire, and is a mere slave to mean, mechanical instincts. Marriage to such a man is a sort of private prostitution: when he tires of his wife or the prostitute with whom he is familiar, his lust demands new means of satisfaction. He is reduced to seeking for more stimulating, defiling practices. Such abnormal men are to be found in the licensed quarters, in *geisha* districts, in homes of the upper classes, and in all the slums—the saddest phenomena in the life of present-day society. We see, then, that Tolstoy had in mind this type of man when he said that a man could commit adultery with his own wife. The man who lives only for selfish gratification of his own lust demeans marriage to adultery. I know the sacredness of marriage and I am convinced that such adulterous marriages proceed from the degenerated instincts of man.

The Realm of Love Refinement

Thus the mission of love becomes one of deep import. In passionate love there is that which accompanies the sexual act; but once passionate love has developed, sexual conduct is no longer primarily sexual: it transcends sexual desire. Therefore, it is imperative that romantic love be emphasized—a spiritual, sacred love in which there is absolutely no admixture of the sexual. The love of St. Francis of Assisi and St. Clara is an example. Without any sexual relation they were intoxicated with a sweet love which was higher than that of husband and wife. Dante, though married,

wrote never a line about his wife, but made Beatrice, the friend of his youth, the object of his affection and raised her to a position above that of an angel. The possibility of such sacred love as that of the medieval type arises from the fact that love is superior to sexual desire. It is the purest device for refining mankind. It calls to man to abandon the unlovely and cling to the pure. Thus it is that such relationships as those just cited are rendered possible.

Such must be the nature of the new order which will be set up by men awakened to completely conscious individuality, who advance to the task with the creative spirit. Into this order nothing impure can enter. Foul impulses cannot create the universe of love. In the realm of this sublime new order the quest of mere pleasure cannot be countenanced; and since there is to be creation, there must also be the bearing of suffering. In men who are rising to participate in this new world creation every vestige of mere impulse must vanish.

In animal society love is an impressive phenomenon. When the males of the lower orders have once accomplished their duty, the majority of them die without appearing to realize that they still have seed left. Indeed, among certain species the males are even killed and devoured by the females. The tarantula is an example, and numbers of other insects show the same tendency. In other words, the male which has once undertaken his part in the preservation of the species loses the qualification for repeating the act. In the animal world, then, passionate love is treated in this

serious manner. Among men, however, it receives no such solemn, rigorous treatment. For men, in defiance of Providence, make selfish satisfaction the standard, and abandon the creative attitude.

The Discovery of "You"[1]—the Other Person—and Marriage as Creation

When one acquires this creative attitude toward love, one cannot lightly surrender oneself to another. The defect in many marriages has been that they were not marriages as creation but unions for sexual intercourse. And they all proceed calmly on, though standing on the very brink of destruction. Their passion, as they call it, is easily exhausted; they are merely captivated by fleeting sentiment; they have lost the creative feeling. The love of the majority arises from sentimentality and has no time for the training of the will. It quite lacks strong, selective will. Today it drops the one once welcomed as the ideal wife, and tomorrow takes the cowardly position of transferring its affection to another woman. And such conduct is not considered strange; for folk fail to comprehend the creative feeling of passionate love. I venture to declare that passionate love is bound to be ethical.

When I declare that love must be ethical, I do not imply that love must be sacrificed to morality, but that love in its essence is above the sexual act. Where-

[1] "The philosophy of Nietzsche teaches only of the 'I'—me, myself. My philosophy is the discovery of the 'you' basis, the creation of the 'you' inside of the 'I.' That is my philosophy of love. Herein is made plain the reason why so many personalities have appeared in the universe. God created men on the earth to live together in society. They are not to be self-centered, but to live in love, to serve one another."—*T. Kagawa.*

fore, when one considers the various psychic relations, has regard to social relations as well, and settles one's own personal attitude, then in the ardor that flames up above these and as a result of the great determination to create a new order, passionate love itself emerges. In other words, passionate love must be that which wells forth from one's personality as a starting point, from the creative feeling of the other personality—the discovery and creation of "you"—and from the high intention to develop a new order. Therefore, it is impossible for one easily to shift from one lover to another. If one has many loves, it must be concluded that one has a multiplicity of selves; and such a one we call insane.

The Warmth and Endurance of Passionate Love

I desire to consider both the warmth of passionate love and its enduring nature. The love of Japanese people, though warm, has no power of endurance. Hence, many young people change from one affection to another. I term this the love of divided personalities. How can any such love bring pleasure? In polygamous, divided love how can there be any quiet joy? For love to endure, it is necessary that it be maintained by strength of will. It is not for this reason that I maintain that love must be given a moral quality. If we are masters of single personalities, then at any given period it follows that we can have but one single affection; and this affection must continue as long as the personality lasts. Herein is the uniqueness of love. It is what may be called pure-

mindedness, and the power which maintains this pure-mindedness is simply one's strength of will.

Marriage is a social relation achieved by the unificative effort of matured personalities. In marriage love is first accorded its social recognition; upon it is bestowed the great guarantee of social approval. Society is blessed through marriage, and marriage is blessed through society. Since love is essentially social, society desires to recognize marriage. Of course, since society today is in a transition period, many social phenomena are exceedingly confused. In such a transition period there are numerous instances of people who, awakened ethically to a holy love, are forced to contravene certain restrictions. There are certain forms of marriage which experience extraordinary difficulty in gaining social recognition. But that is only because this is a period of transition. In an ethical society every marriage ought to receive society's benediction. Love is higher than sexual desire. Essentially, love signifies the creation of personality.

The Unificative Effort Toward a Higher Perfection

The new creation of personality includes also the potential children of the union. We have heard the saying, "Children are the links which bind parents together," but only when we actually have children born to us do we realize poignantly that the love of husband and wife is something above sexual desire. In my own experience, before our children were born I knew well that the love of husband and wife is

sacred; yet after the birth of our children I realized this more keenly, and I came to consider that to the fact of the superiority of love over sexual desire must be further added the personalities of the children. I think that the stronger my love for my children becomes, the more I must love the mother of my children. It is no mere question of sexual desire. There is here a truly mysterious design; and as I view the unfolding of the new order, I am amazed at its grandeur. The love revealed through marriage is a triune existence, not a twofold one; it is truly the creation of a new order rooted in love.

There are men who frequently praise their wives extravagantly, love their children, and appear to be satisfied. Yet they become infatuated with some strange woman, and abruptly abandon wife and children. I am unable to understand the feelings of such men. They are utter bankrupts in personality; they have no unity of self. Their love is consequently bankrupt. In cases of the separation of couples who have children, I do not necessarily oppose the divorce; but I maintain that for one to abandon the wife or husband with whom one has been satisfied, whom one has loved, is a disgrace against oneself. How is it possible for one who disgraces oneself to have a sacred affection? Such a one lies to oneself. Of course, I do not mean to include here those who have been compelled to be parties to a match, or who have been coerced into marriage. Yet even in cases of marriage by coercion, where in the married life love has grown up between the two and a fusion of personalities has

been achieved, if on the appearance of a third person one of them pretends that the marriage was not based upon a real romantic love and tears to pieces the love that has developed, disregards the children and deserts the home, then I count that one also to have disgraced himself. In a case where the marriage did not at first depend on love, but love afterward developed, and finally grew cold, I cannot necessarily approve of such a passion. I will say rather that the love was deficient in moral discipline.

God Alone Can Perfect True Love

How marvelous it is that men and women who do not possess beauty of features do have various other points of excellence. If love depended upon mere beauty, there would be but few in the world who could attain to sacred love. There are but few really handsome people in the world. If it be granted, however, that love is a new order which creates personalities, then beauty must be one of the elements. Yet there are many other elements which may be regarded as superior to beauty, whence arises the difficulty we experience in discovering perfect love unions. In many unions each recognizes defects in his or her own life. But where these defects are mutually forgiven and love for each other prevails, there may be discerned the functioning of God's powerful efforts. One perfect individual choosing another perfect one could not be called love; but in the effort of the imperfect to rise toward perfection inheres the creative spirit of love.

Marriages are contracted by truly imperfect characters; but where in spite of these imperfections, through love and respect, each is patient with the other and makes concessions, forming thus an unbreakable bond between them, there is, clearly, an indefinable atmosphere of creation. I would that every marriage might have God's recuperative power to work upon it. We must petition God to sustain our wedded lives, these unions of imperfect personalities. There can be no attainment of sacred love, nor can the perfecting of home life be hoped for, without religious faith. In the times when love is quick to cool, we feel keenly the need of religious discipline. God alone can bring love to its fulfilment. Relying, then, upon true religious faith, we must develop our love to full perfection.

Chapter VII

THE ETHICS OF LOVE

(A) Love viewed in the history of the growth of conscience

A Blush-Provoking Affair

I have asserted that the dawning of love was a comparatively recent event in human history. Just as the maiden of sixteen awakens to love, and the mischievous, snuffling shop boy one day suddenly finds he has fallen in love, so humanity in its adolescence experienced a new awakening. To egoistic, wilful humanity it was a marvelous discovery. The youth coming for the first time to the consciousness of being in love feels a sense of embarrassment, though afterward, in retrospect, the affair seems of small moment. So, humanity, when made conscious of the ethic of love by Jesus, experienced this poignant consciousness of shame.

But impudent, rude youths are frequently insolent in their attitude toward love. So, in the view of individualistic humanity the concept of sacrificial love which Jesus brought to its consciousness very likely appeared to be utterly degenerate behavior. Even today it is so regarded by certain thinkers. But to have entered into the consciousness of love was, for humanity, an event of profound significance. As I frequently repeat, physical love resembles the unwinding of the mainspring which has been previously wound up. It was so for

mankind when the emergence of the consciousness of love took place, when men began to realize that a new social order was to be built up through love, even though the final goal was but dimly envisioned. Just as physical love is charged with the mission of perpetuating the race, so the sacrificial love which was first presented to humanity's consciousness by Jesus may be regarded as the inner link necessary for binding together all humankind.

There are some people to whom sacrificial love seems the acme of stupidity, just as there are certain people who regard physical love as degeneracy of the flesh. Even though sacrificial love may not be conscious of an absolute end, it nevertheless takes a great step toward the attainment of such consciousness.

The Ethics of Love Ridiculed

Ethical thinkers have to the present day laughed at the ethic of love. They have considered love only in its social aspects, and not as personal love with inclusive teleology. To them love has meant only altruism, which to their way of thinking is something meaningless to the modern man, charged as he is with the responsibility of self-realization. Thus Mr. Takero Arishima, the novelist, appears to harbor the vague idea current among these modernists when he uses ironically the expression, "Love robs unregrettingly." For they place self-satisfaction first, then self-realization, and concentrating all their powers upon self, they appear to regard their procedure as highly triumphant. Whence the vogue of the ethical theory of humani-

tarianism which abandons the supernatural, eliminates altruism, and concentrates every energy upon the *ego*. Whether they call their theory "hedonism," "perfectionism," or "evolutionism," they all mean simply "perfecting the individual"; and they expound their theories as if they were utterly unaware of the perfecting of anything more than the individual.

Even the great Tolstoy, who appears to have had a relatively thorough understanding of the individual, was quite ignorant of anything beyond the unitary man. From the latter part of the eighteenth century to the middle of the nineteenth, occurred the phenomenal rise of individualism. The development of the consciousness of the *ego* proceeded even to extremes, a development which blinded men to the fact that study could be made of powers that issue from, but are higher than, the individual. Men became almost incapable of comprehending the nature of a society formed by the grouping of two or more individuals. In Christianity, too, this influence operated, and in the latter part of the eighteenth century and through the nineteenth, Christianity was the most individualistic religion that it was possible to find. It possessed this consciousness of the *ego* so thoroughly that it became quite unable to reflect upon such problems as the supra-egoistic elements of self-consciousness as opposed to objectivity.

Tolstoy's Attack Upon the Theory of the Social Organism

Tolstoy violently attacked the theory of the Social Organism. "There is no more dreadful superstition,"

he declared, "than the doctrine of the Social Organism. We do not want to injure the dignity of the *ego* by using such a term."

Tolstoy's complaint against the doctrine was indeed to the point, but with nothing further than Tolstoy's individualism it is impossible to understand either the physiological organism of parent and child or the doctrine which we hold today of the psychical organism of the social instincts. Naturally, I would not form judgments regarding a society formed of two or more individuals merely on the basis of numbers. On this basis merely, the civilization of Central Africa is superior to that of Denmark or Holland. What I do wish to say is, that society is greater than the total number of individuals composing it. It is, in this respect, quite comparable to the augmentation of electrical energy, which is directly proportional to the square of the diameter of the generator. And I wish further to repeat that a society of one thousand persons is not merely ten times larger than a society of one hundred persons. According to circumstances, it may have an ability a thousand, or even ten thousand, times as great. Furthermore, a society which practices division of labor, as for example that proposed by Adam Smith, may be altered qualitatively. Witness the difference that exists between an agricultural and an industrial civilization.

I would not maintain the doctrine of the social organism to be true physiologically, but I do contend that it is true psychologically. Among the unicellular organisms each body is a single cell, and no society is formed. Only when compound cells are developed is

division of labor possible. Then, differentiation of sex begins, and social functions begin to be operative. Hence, with Tolstoy's doctrine of individualism alone, it is impossible to arrive at really fundamental ideas of the nature of love.

Love Transcends the Individual

Love is something deeper than Tolstoy's idea of a feeling originated by separate individuals. Love transcends the individual. It is the social will which works through individuals. More broadly, it is the cosmic will which penetrates human personalities. That is to say, love is God. "He who has not love knows not God, for God is love," as St. John declared,[1] explains this fundamental truth.

Love is the social cohesive force: it has the power to bind society together from within. That is, love is not humanly originated, but may be regarded as the dynamic and explosive force experienced within the re-created spirit. Hence, in the ethics of love we think not merely of social morality, but we discover the inner power of God, perennially creative; and we discern the form of Godlike perfection, transcending that of so-called perfectionism, entering into our inner nature.

But some ethical theorists advocate human perfectionism, some humanistic hedonism, and others materialistic utilitarianism. There are theories without end. I contend, however, that the perfectionism thought out by men is after all only a human perfection, something priced at humanity's current quotation; and

[1] I John 4:8.

that when a certain degree of perfection is not to be expected, perfectionism cannot come into existence. Therefore, between the perfectionism which makes man the standard and utilitarianism there is no distinguishable difference.

The Errors of the Ethical Theories

Regardless of the specific ethical theory we select, whether the perfectionism of Green, or the ethics of American pragmatism which takes a stand opposed to the former, or the utilitarian ethics which clamors for the greatest happiness of the greatest number, or the hedonism of Walter Pater, which makes pleasure the foundation of life—so long as humanity is made the norm of the system—I do not hesitate to declare that, in content, each system shows practical similarity to the others.

If perfection according to the human standard is actually realized, there may result a certain kind of pleasure; but singularly enough, human beings do not strongly desire a perfection which entails for them any unpleasantness. It is evident from this fact alone that perfection after the human standard cannot be a remarkable perfection after all.

In regard to political theories also, the situation is similar. One party preaches socialism, while another advocates nationalism. If, however, the theories fail to build upon the belief in a Life above that of humanity—the superhuman Absolute, the God over mankind—that is, so long as humanity is the standard, there are no great fundamental differences between the

theories, however much they may vary superficially. Immanuel Kant says, "In the ethical life the idea of God inevitably enters into men's minds," and efforts to set up ethical systems apart from God, insulated from the way of life which works within the spirit, are vast mistakes. Socialism, for example, viewed from certain angles may appear surpassingly fine, but considered from the point of view of class struggle alone, it becomes an exceedingly curious system. Kautsky's *Socialistic Ethics*, for example, deals first with the problem of existence. Karl Marx says: "Man in the first place lives on an economic basis, hence we must first give attention to this point. Since economics is the basis of education, religion, thought systems, art, science, all government, and all law, the present erroneous capitalistic order must be overthrown before a true social order can be realized. In the matter of religion also, the beliefs of the moneyed class as viewed from the economic standpoint, differ from the beliefs of the proletariat."[1] I myself feel the last fact very keenly. But the further point put forth in the socialistic ethics, namely, that since all is struggle, violence must be brought to bear against the capitalists; that the proletariat must subdue the moneyed class—this contention leaves us with a serious problem. Socialists apparently believe that the solutions of all problems may be reached by appeal to violence; but their theories take for their basis only one side of man's life, or, in other words, are built upon the actual conditions of the

[1] This quotation is a famous statement from *Critique of Economics*, by Karl Marx.

society of the present, and are in consequence merely superficial conceptions. Failing, then, to penetrate to the foundations of life, they contain grave errors.

Problems Unsolvable by the Socialistic Ethics

In the life of society there are cases when an ethics not centering in wealth is possible. For example, the problem of sexual desire presents such cases. This problem cannot be clearly divided according to wealth or poverty. Many people desire property, but there are also those who voluntarily marry poor persons or persons of lower social position. Moreover, sex does not differentiate between kings or paupers. Is it true that the well-to-do are generally inclined to sexual excess? And if so, are the poor free from it? It is quite impossible to make general assertions. In this connection, however, many authorities in sex problems declare that without the help of religion the problems of sex are unsolvable. And these problems look absolutely in vain for solution to the socialistic ethics.

Socialistic thinkers, in their study of the problems of life, fix their attention primarily upon the actual status in some limited sphere of life. They therefore fall into various errors. As long as they continue in their belief that every problem can be solved by expressing it in a simple equation, *e. g.*, Specie—goods—specie, as Marx does, clashes between the classes will occur and men will retain their materialistic point of view. But as soon as they mount up from this to the next higher level, the Marxian method of reasoning in simple equations brings

failure. It is not, of course, the Marxian materialism alone that causes the failure. Capitalism and power as well, when systematized by the simple equation method, both collapse. Power to rise up to a new level, ideals, the inner wisdom of selection—all defy solution by simple equations. Within them, in these changing relations, there is latent a changeless vitality, which is life and love.

Fluctuations in the Fixed Moral Standards

Social morality has undergone marked changes in modern times. Wherefore, multitudes are now doubting the existence of any standard of morality. As long as social institutions were relatively fixed, this question never arose; but as a result of the mechanical changes in modern life the old fixed moral standards have gotten out of gear. Hence the vast number of people who think that there is no standard of morality. There are even those who believe that force can supply the final decision in morality, that there is no other standard than might. One type of imperialists and one class of violent socialists resemble each other in that each looks to might to make them possessors of the final power of decision.

But true morality is no such blind thing. Life is forever developing; it must always possess this power to change. It ceaselessly grows. Hence it is that those who grow most are looked up to as the greatest. In other words, those who have much are regarded greater than those who have nothing. This is true when selectivity toward the purpose of life is not taken into

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account. But in life there is operative a great mode of movement which demands that life itself be absolute. For life to be absolute means that it must be free, like God. This Godlike freedom signifies the possession of a fermentative quality which when life's highest powers are exerted—all its powers of change, of growth, of selection—propels the self forward toward the final goal that involves life's ultimation and insures the removal of all chance of futility.

This absolute quality of the inner life rejects all superficial, mechanical, accidental, insincere conduct. A restless personality originates when the divided self living in a relative order and advancing on toward the absolute, is caught on the way (by some accident) and begins to deviate from its normal development.

Life's Ultimate Aim and the Budding of Love

"Kill not; steal not; commit no adultery; lie not; covet not"—this morality is universally observed, even among such peoples as the aborigines of Formosa. However, today, civilized nations appear to have completely altered their attitude toward these fundamentals of morality. In opposition to the command against murder there is the World War; in violation of the law against stealing there is the occupation of the domains of other countries; in conflict with the command against adultery there are the excessive numbers of divorces and the unlawful "free marriages"; lying is forbidden, but there are the unabashed lies of diplomats and lawyers; in contravention of the command against covetousness there is the fierce greed of capitalism. Thus the old

morality seems to be practically discarded; but those who think deeply about the essence of life hold no doubts whatever regarding it.

That the World War, in which whole nations were butchered, could take place in the face of the teaching against murder, was of course a flagrant paradox. But there has not yet arisen a morality which approves of the annihilation of all life. Although the lives of individuals or even the lives of other races may be sacrificed in order to maintain a superior national life, no morality has yet considered it right to sacrifice the totality of life.

While agreeing that adultery must not be committed, some insist that unlicensed marriage and divorces are permissible. Yet no one regards it right to make the selection of life carelessly, or to seek satisfaction from choiceless illicit intercourse. The higher a people ascends, the more rigid must be the standard of selection, in order that superiority of race be maintained.

Stealing is a wastage of life, and coveting impedes the development of life. Lying transgresses the laws of life. Thus, in order that life may attain its ultimate end, it enfolds within the varying *milieu* an unchanging nucleus. When we think superficially, we mistake completely the ultimate aim of absolute life. To help us reach this goal the germination of love takes place.

Love Is the Motive Power of Life

The man who loves does not kill. The loving one does not steal. The lover is not lewd. Love lies not, nor covets.

Love unfailingly chooses the right part.

Love has in itself selectivity, power to grow, to vary.

Love is ever adventurous. The lover swims even the Hellespont.

Love, to beget ultimate freedom, sacrifices its present physical life.

Love is the motive power of life. Love is the only morality that possesses life.

Love is the absolute, the unchanging, the life-bearing morality.

Love has, in its power of growth, a changeless essence which springs up as sacrifice. It has, in its power of variation, a unifying force. And in its selective faculty, it awakens as redemptive love, which would save all the castaways in the processes of selection.

Love is life's motive power.

Chapter VIII

THE ETHICS OF LOVE

(B) Love viewed as motive

Love Originates as an Organism

Love is a marvelous thing: it includes within itself end and means and motive.

Love's single stroke does double duty. When one has said, "I love him," one has helped not only oneself but one's fellow as well.

Love has a binding power. Physical love, in its intensity, says this most eloquently. The distinction between physical love and spiritual love has already been made. Our love must develop from the physical to the love of the Cross, able to love even through pain.

The structure of love is an unparalleled mystery. "It is not we who love, but first God loves us."[1] Our love is the mainspring that God has wound up. Love may also be considered to be a deep design previously contrived, which fulfils itself. This was Paul's idea when he declared that love originates as an organic entity. In I Corinthians 12:12–27 Paul argues thus:

> As the human body is one and has many members, all the members of the body forming one body for all their number, so is it with Christ. For by one Spirit we have all been baptized into one Body, Jews or Greeks, slaves or freemen; we have all been imbued with one Spirit. Why, even the body

[1] I John 4.

consists not of one member but of many. If the foot were to say, "Because I am not the hand, I do not belong to the body," that does not make it no part of the body. If the ear were to say, "Because I am not the eye, I do not belong to the body," that does not make it no part of the body. If the body were all eye, where would hearing be? If the body were all ear, where would smell be? As it is, God has set the members in the body, each as it pleased him. If they all made up one member, what would become of the body? As it is, there are many members and one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." Quite the contrary. We cannot do without those very members of the body which are considered rather delicate, just as the parts we consider rather dishonourable are the very parts we invest with special honour; our indecorous parts get a special care and attention which does not need to be paid to our more decorous parts. Yes, God has tempered the body together, with a special dignity for the inferior parts, so that there may be no disunion in the body, but that the various members should have a common concern for one another. Thus if one member suffers, all the members share its suffering; if one member is honoured, all the members share its honour. Now you are Christ's Body, and severally members of it.

Paul derived this material from an ancient Roman parable. In the Rome of old, when the distinction was set up between the proletariat and the property owning class, the proletariat retreated from the city. Thereupon a wise man went to them and used this parable to show how impossible it was for the people to split into two factions. Paul here alludes to the incident, quoting this parable. We who hear this parable will also fall if we do not leave off stupidly biting each other, and work for unity.

In Love There Is Unfailing Efficacy

Love does not originate by our merely resolving to love by main force; but, on the contrary, a certain design

is projected previously, and this slowly rises as an impulse from within. That is, it is thinkable that before we love there is some part, something within us that has been loved.

"Ask, and the gift will be yours" will not be assented to by the man who has no belief in God; but to the man who believes and lives by love this word is not at all mysterious. The unbelieving man, like the lover whose love is unrequited, does not believe he will receive if he asks. He accordingly does not love others, and this in turn becomes the reason why he does not receive. But to the man who believes in God and endeavors to live by love—since he himself sets about loving others first—comes an efficacious response. Nay, it is not the *ego* which loves others; love is rather the motion resulting from the prior winding up of the mainspring.

There is always a response to love. Through the belief that there is infallibly a response to love, the life of love acquires a new directivity and convertibility in any direction. When a boy reaches adolescence, for some mysterious reason he begins to notice that in the society by which he is surrounded there are many of the other sex. In other words, when the impulse of love appears, already, in other directions are found realities which act upon it inductively, forming what Schopenhauer termed "the mysterious realm of life."[1] At the starting point, then, of blind love there is this previous preparation in a separate sphere, and to a certain degree

[1] "The evolution of sex is nothing but the unconscious Will of the Universe developing sexual consciousness and growing into a new atmosphere."—*T. Kagawa.*

the provision for satisfying this love is completed. If this be no mystery, where then can mystery exist?

Love Is the Fuel of the Social System

The realization just described is a spatial relation; but there is also a similar temporal relation. While we make the effort to grow, we actually become larger. When we have the desire to sleep, we are able to sleep. If we wish even to die, we can accomplish that also. The desire to love is similar. If we start out to love, to a certain degree we can love. That is because love is, as Paul says, the action of an organic system. Yet let me offer the caution here that the word "organic" does not signify anything mechanical: it is, rather, a living system bound by an inner purpose, advancing with full consciousness of its aim.

When folk set out definitely to love, however, they frequently become too reserved, for they are concerned about the feelings of others. A Christian is one who is boldest in this endeavor. Paul wrote to the believers in the church at Corinth, "My heart is wide open for you. 'Restraint'?—that lies with you, not me. . . . And for your souls I will gladly spend my all and be spent myself."[1]

Paul had experienced this kind of love. He believed that when love worked in human society there was the previous design by God which assured the fulfilment of love. With this faith it was possible for him to conclude that he would ask, assured that he would receive.

[1] II Corinthians 6:12; 12:15.

Love is the fuel of the social system. It is love that warms the world's heart. Will the earth actually become hotter if I cast coals into its interior? In other words, will the world become better or not through my love? Many people thus question the efficacy of love; but if we may take Paul's word for it, though time may be required, love will infallibly come to a successful issue. The time eventually comes when the mate answers to the wooing of love. Let us, then, anchor our hope within love.

Eloquence, Rhetoric, and Love

We do not have so strong a love as Paul had, hence we may not have the power to analyze love. The more we consider Paul's love, the more surpassingly great it appears. After he expounded, in I Corinthians 12, the social process of love, employing the parable of the body, he taught in the following chapter that learning, faith, and even charitable works, all are meaningless without love:

> I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

What boldness of utterance! Paul refers to speaking in different languages because in the primitive church it was believed that under the leading of the Holy Spirit men could speak foreign languages without making any study of them, that in a state of heightened

emotion even language was bestowed as one of the evidences of religion. In one of the Christian sects in America there is the "Tongues Movement,"[1] in which, as described recently in the daily press, the believers when filled by the Holy Spirit experience a special activity of the tongue, uttering words which are unpremeditated. In this phenomenon, then, there are elements which resemble the belief and practice in the early Christian church.

Paul declares that even though one possessed this gift of languages, such powers would be useless if one was lacking in love. In other words, though one is possessor of marvelous powers born of mystic principles, if one fails to have the social motive power of love, these powers are useless.

Prophecy, Secret Lore, Wisdom, Faith, Love

In the next place, Paul declares that without love the power of prophecy, knowledge of mysteries, wisdom, faith—all are futile.

Prophecy criticizes the trend of the times from the standpoint of religion. Prophecies in ancient times were made by the operation of some mysterious power; but today, without recourse to any mysterious influence, we are able to make such criticism by the aid of the philosophy of history. Marx, Hegel, Richelt, Schlegel, and other writers made prophecies from the philosophical standpoint regarding such matters as St. Augus-

[1] The Tongues Movement is strong in California. Members of these churches who come to Japan, though quite ignorant of the Japanese language, believe superstitiously that they can speak our language freely.

tine saw and called "the direction in which God's will operates." But prophecy by the aid of the philosophy of history is limited to intimations that certain affairs will probably be thus and so. It has no power to show to people concretely what course they should take.

By mysteries are meant such lore as the special secrets of *Shingon Mantra* (a Buddhist sect), the mysteries of *Shugendō* (asceticism of a Buddhist sect mixed with Taoism), the conjuring of the Chaldeans, the Egyptians, and the Greeks, and the secret rites of the Gnostic sect (which began to flourish in the second century before Christ). Though one be versed in these mysteries, what actual power will result for the life of society? Paul teaches that prophetic insight and knowledge of mysteries are useless unless men possess love; and he indicates that the essence of love is adherence to reality, and progress through suffering.

This being the case with respect to prophetic power and secret lore, much more is it true with regard to superficial wisdom. And furthermore, Paul declares that faith which can move mountains is useless without love.

The strongest religion in the world is Mohammedanism. It is said to move mountains by its faith. It started out with this mighty faith, but it lost its power; for wherever Mohammedanism spread there were conflicts, bloodshed, dead bodies piled mountain high, but there was no love. It was a gospel of force, not of love; a gospel not of resurrection, but of death. Mountain-moving faith there may be, but religion without love is as nothing.

Brahmanism appears to be similar: multitudes of devotees looking forward to their next existence drown themselves in the Ganges River, the number in a single year reaching, it is said, as high as several tens of thousands. They exhibit a faith greater than that which moves mountains, yet lacking love, it too is devoid of significance.

The Meaninglessness of Charitable Work Without Love

Paul proceeds to speak of works of charity. In the Roman period charitable work was highly developed. Dill in his description of that period tells of the flourishing eleemosynary work of the time. Certain men, understanding that the people in the city of Rome were without proper drinking water, constructed aqueducts of stone in order to bring a supply of water from a distance of scores of miles. Others, not to be outdone, built elaborate public baths, in order to release the people from uncleanliness. Others still, observing how the people had to walk in muddy roads, constructed broad streets as smooth as mirrors. We note that some of the names of places in Palestine are those of emperors, reminders also of the Roman period. For example, Tiberias was formerly a lonely cemetery, but Antipas cleared it off and built a city. Cæsarea Philippi was a town reconstructed for the emperor into a beautiful city and named in his honor. The age was one in which undertakings in city planning were highly advanced.

In the Roman period also charity was actively practiced. The Cæsars daily gave thousands of bushels of

grain to the poor. It is said that more than 320,000 people received largess of the emperor. Therefore the poor people in the provinces gave up their farming and came from great distances to Rome in order to receive the dole. The slums of Rome were crowded. In the second stories of the slum houses dwelt those who were comparatively well-to-do, while in the upper stories the poor people swarmed. In Schmoller's *Fundamentals of Economics* the conditions in the slums of the period are described. While the slums flourished in consequence of the magnitude of the charitable work, this very work, performed solely for empty notoriety, had the injurious effect of creating hordes of lazy people. Philanthropic work was popular, but the hearts of the men who made these benefactions were by no means filled with love. In the reign of the Cæsars men who contributed their tens of thousands received the rewards of high titles and of free citizenship. Hence, the newly rich vied with each other in these benevolent undertakings. Moreover, the money thus lavishly expended in public benefactions was money made in the majority of cases from the forced labor of slaves.

These are stories of the period from 90 to 80 B.C., but today, in this twentieth century A.D., we again witness examples of the same kind of philanthropic work. It is reported that the Mitsui Company donated to protective work for released prisoners the ¥750,000 (nearly $375,000) profit which it made in the Siemens scandal. Benefactions made with tainted money are done with self-defrauding and self-deception, not from the motive of love. We may pour out all our treasures thus, but

however splendid the benefaction may be, of what worth is it? Work done with money is easy, but work done by the heart is difficult.

Loveless Martyrdom Is Unavailing Effort

"I may give up my body to be burnt," says Paul—one may be crucified, but if the martyrdom be without love, it is vain. Some may say that where there is no love there will be no martyrdom, but that is a mistake. The majority of religions issue not from love but from fear. Human sacrifices, for example, are martyrdoms, but the motive is not necessarily love; it is often fear. When Jutarō Iwami drove away the baboons, he saved a young girl who was being offered as a sacrifice because the people were so distraught by fear. The girl was offered, not because of the promptings of love, but because the baboons were so dreadful.

The religions of India, with the exception of the Brahma Samaj of Ram Mohan Roy and Tagore, are in great part religions of fear and cruelty. In them there is conflict, but no love. The Hindus worship Kali. This goddess is represented by an idol with black hair, and mouth reaching from ear to ear. She wears a necklace of skulls, and human heads dangle from her hands. The idol stands upon the body of the demon Siva. The Hindu people worship Kali not from love but from fear, especially from dread of smallpox and cholera. After the British government assumed the rule of India, the people were for many years not permitted to build any factories; for each year the deaths from famine and plague averaged over 30 per thousand

of the population, and it is said that during the past fifty years nearly 2,500,000 have died of starvation. The deaths from infectious diseases were still more numerous, cholera alone having caused the deaths of tens of thousands. There was not alone this seeming mercilessness of Nature, but the different states of India, 180 in number, were forever fighting among themselves. That the people of India should thus look upon their gods as merciless beings was all too natural; and that they should bow down before this goddess of fear and beseech her to relax her cruel scourge just a little, is also quite natural.

The Most Barbarous of Human Sacrifices

The most cruel human sacrifices are those of suttee: the living widow was sacrificed by being bound to a pole and left to burn on the pyre. This human sacrifice was made from excessive fear, with pleas for pardon. In the ancient worship of Moloch, uncivilized folk moved by fear sacrificed infants by burning them. Since they thought it too cruel to burn them in the plain, they sacrificed them on a mountain, beating drums to drown the wails of the infants. It is said that in excavations in Ashkelon there have been found the skulls of infants who were offered as living sacrifices in order that the people might be forgiven. This practice was not unknown even among the ancient Hebrews. Abraham's attempted sacrifice of Isaac is an instance. Though it was prompted by strong faith, it goes without saying that the motive for it was not love.

We may offer our bodies in sacrifice for the sake of our religious faith, but if love is not the starting point, nothing good results. We may do all kinds of religious work, engage in benevolent enterprises, or even suffer martyrdom, but if the motive of love be lacking, nothing avails.

Love is the heart of life. In the pulsation of that heart must be heard the rhythm of God's motive energy.

Chapter IX

THE ETHICS OF LOVE

(C) Love viewed as the builder of conscience

Drummond's Analysis of Love

Henry Drummond, the naturalist, who declared that in the evolution of mother love is to be seen the upward progress of the human species, in his address entitled *The Greatest Thing in the World*, attempted an analysis of the thirteenth chapter of Paul's First Letter to the Corinthians.

If we follow Drummond's division of the chapter we have:

(1) The Introduction of Love, verses 1 to 3 (the portion which I have already endeavored to explain);
(2) The Analysis of Love, verses 4 to 8;
(3) The Conclusion of Love, verses 9 to 13.

I do not necessarily follow Drummond's division, but I wish to treat the portion from verse 3 to verse 7, following his explanation in part, in an attempt to analyze love. I prefer to consider this portion rather as The Nucleus of Love and The Structure of Love. The portion reads as follows:

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when

others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.

In reference to these words let us consider—

Love and Tolerance

Love embraces all things and perpetually sustains all. This must be the starting point of love. At first glance, love and tolerance seem unrelated, but love always accompanies tolerance. What the world knows as magnanimity is after all nothing else than the product of love's great embracing power. Tolerance is not the peculiar possession of the people of the romantic period: we of the new age too must have tolerance.

In ancient times men regarded those who spoke strange languages as enemies, or else glared at them jealously. The French quarreled with the English, and the German-speaking people wrangled with those who spoke French. This was for no other reason than that each man respected the language of his own country, and stood sturdily for independence. But in the present day differences of language do not cause jealousy and glaring looks, for we know that we must break away from distinctions and barriers of language, and love one another. Love is always tolerant.

The Narrow Spirit and Social Movements

Again, in ancient times religion quarreled with religion. Even in Christendom Protestants fought with Catholics, actually at times resorting to arms. Did not Luther himself say, "Kill the peasants!"—a hundred

thousand of them? And did not Calvin order that folk who sang songs should forthwith be exiled?

Furthermore, to the Arminians, who affirmed that man in this present existence might be perfectly cleansed, the Calvinists replied that while in the present world a man's sins might be forgiven, he could not be sanctified. Thus they frequently fought together, and in America Calvinists actually put to death believers of other communions. The former violent controversies of the Methodists with other sects are well known to all. Thus in the religious world of the past men's narrowness prompted them to fight over articles of faith, but we must discard these narrow views and in the spirit of tolerance spread our religion of love.

Today in the sphere of socialistic movements, anarchists and bolshevists dispute with each other, one side approving tyranny and centralized authority, while the other side demands free combinations. But in social movements as well as in spiritual, Paul's "tolerant, compassionate love" must be the basal motive. I deplore men taking such narrow positions, building citadels, as it were, in their own small bosoms. Why can they not be more tolerant? It is because they have no love.

Love is an emanation; it is like the rays of the sun. Love acts not from feelings of pity, but like the radiations from the sun, issues forth from within as light and warmth.

Love and Jealousy

In social progress there is of necessity a separative principle at work. Without it society would become

monotonous. But it is inevitable that this divisive force should at the same time bring forth the evil tendency toward jealousy.

In religion jealousy is the forbidden thing. It is a fearful temptation. To be jealous of other religions because they are prospering is to disobey religion's stipulation of love. Not only are men jealous of other religions, but it is a sad fact that even among adherents of the same faith jealousy exists. Besides this, in many spheres we see this deplorable tendency to jealousy, the extreme examples being found among women and artists. In the histories of music there are stories of singers who possessed lovely voices, but who through the jealousy of their fellow singers were given poison to drink, which ruined their wonderful vocal organs. How terrible jealousy is! It is an obstruction to love. Love which has any taint of jealousy is not yet genuine love.

Love, Pride, and Courtesy

Men of real worth are never arrogant; they do not boast; and they are of course never discourteous. The great failing in the youth of the present day is loss of courtesy. The forms of politeness may change with the age, but courtesy itself exists eternally. Courtesy is, in brief, humanity's art of conduct. If we would live in a world of beauty, we must first cultivate courtesy. It will not do to leave off bowing because it seems an empty form. The curved line of the profound bow is one of the elements which goes to create a beautiful world. To help create this world of beauty shall we not, when we greet our friends, together form these

curved strokes of gracefulness? We must possess ourselves of a fresh courtesy. The courtesy which springs from the impulse of love will endure perennially. In love there must inevitably be courtesy. And at the same time there must be no pride, no boasting, but always humility.

These are the nuclei of love which are concerned with exterior relations; but we must further dissect the inner cells.

The Dissection of the Cells of Love

Never selfish, never irritated, never resentful.

Love is born as an organism. The cells within a body do not think of self-interest, they do not get indignant with one another. The nails and hair, which are cut for the sake of the growth of the other parts, never get angry. So it is the way of love not to descend to egotism nor to become incensed.

Furthermore, love does not take pleasure in evil, but is gladdened by goodness. In certain instances, however, love somehow seems to accompany evil, for from excess of love, people lean toward evil, though quite aware that it is evil. In such instances, they speak of love as if it transcended evil. But if this be not mistaken interpretation, it is self-deception. True love is ever righteous, always for the good. Gandhi's strong point lies in his making true love to consist in "grasp of truth." We must constantly press toward righteousness and grasp of truth.

The Fourfold System of Love

Always slow to expose, always eager to believe the best, always hopeful, always patient.

Love is an organism. In the system of love there are four general divisions: the first is the muscular; the second, the circulatory; the third, the respiratory; and the fourth, the skeletal frame.

"Slow to expose." The power to endure comes from this bearing of ill treatment. This is the muscular exercise—love develops from the muscular exercise of enduring; and love must at the same time be the motive force of production.

"Eager to believe the best." Love quite naturally grows into confidence in personality. What we call faith is nothing else than believing that God is love and trusting in Him. This is the very inception of faith. By faith we are conscious of the love of God, and just as the red blood becomes the nourisher of life, so faith through love becomes the food of the spirit life. That is, love is the red blood, the circulatory system. If we are to attain to a living faith, a faith which cannot be held back, we must make love our starting point. If only we love God, our faith will never be restrained. When a church organization comes to an *impasse*, it is because the course of love is clogged up. Our faith's first step must begin from love.

"Always hopeful." Love ever grows. Therefore, in love we can possess hope. Love works miracles. Through folk who love, the new order is ever being created. Love is irresistible. The love of the lover is sweet, because it intimates the creation of new humankind.

Love is ever new. It knows the device for perennial metabolism. Love is always fired with hope. Progress

toward the order of beauty is due alone to love. We must not forget that Darwin taught not only the doctrine of selection in the struggle for existence, but also that of selection due to the love of male and female.

Love breathes in God. Love is the respiratory organ of life. Love exhales the old, and inhales new strength from God.

"Always patient." Love is patience sprung from deep roots. Do not parents practice this patience for two or three decades for the sake of the growth of the beloved child? The wife of Professor Warfield of Princeton Theological Seminary was injured by a runaway horse on the return from their wedding, and was permanently crippled. But Professor Warfield, far from deserting her, used always to place her in an invalid's chair in his study and lovingly care for her. The reason for his not abandoning his wife in her misfortune was just because his love was enduring and patient.

Love always endures. It is love that upholds the world. Love is, then, the skeletal frame. We must possess the power of endurance which love supplies, love which is able to endure all hardships patiently. Jesus said, "Love to the end." We also must attain a greater, more powerfully enduring love.

The Eternality of Love

Paul, after citing the fourfold love system, writes of the eternality of love:

> Love never disappears. As for prophesying, it will be superseded; as for "tongues," they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we

only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood.

And Paul concludes:

Thus "faith and hope and love last on, these three," but the greatest of all is love.

Ah, how true! Love is the greatest thing in the universe.

The pyramids are mysterious remains of the faith of an ancient people. Mummies are reminders of a belief on the part of the ancients that far in the future there would be a day of resurrection of the dead. But in these days are mummies anything more than corpses?

Nothing that surpasses love can come into being. This love was first made known among mankind. There is no living force to move society beside love. Love is creative power; love builds the new order. Since love is fresh creative force, it discards the old. It is for this reason that the newly wedded pair practices a new mode of life, discarding old customs and traditions. The new husband and wife banish the old order. If Adam and Eve are born, nothing else at all is needed. Love is the new revolution. Love is the heart, the cells, the whole organism itself.

Love moves the cosmos. It warms the world to action. It is hotter than the sun's heat of hundreds of thousands of degrees. Love is the white-hot flame that blazes up from the heart of all.

Chapter X

LOVE AND LAW

Without Society There Is No Law

Law is nothing other than love. There are those who speak of law as the expression of justice. There are those too who consider that law is the expression of the holy will of God. Further, there are thinkers who regard law as a form of covenant made by social contract. Then there are those who think of law as the natural and necessary physiological functions of an organism. Furthermore, there are those who, like Oppenheimer, consider law to be nothing more than the expression of the conqueror's will.

Human society develops. Law too evolves. As in human society there are comprised various elements, so in law there are included a variety of elements. But at least this fact is incontestable: there can be no law where there is no society.

It is the function of law to prescribe the scope of a people's activities for the purpose of organizing a society. If in an organization of two or more people the scope of action of each is not defined, there may arise both conflict in space and disorder in time. Hence, what is called law is made with the aim of securing the best functioning of the social processes.

Some deride law as a superfluity, because they think of it as the yoke which the conqueror compels the con-

quered to wear. Others preach an extreme anarchism, claiming that as humanity is brought onward toward perfection, law becomes unnecessary. Indeed, to a perfect humanity law would seem to be unnecessary, but it would not be true even then that law is useless, but rather that humanity had perfected the law. As long as society endures, laws will remain. Just as in the physiological mechanism there are constant tendencies and functions, so in society there are constant tendencies and processes. Whether written or unwritten, these are denominated law.

The Imposition of Authority and Misconceptions of Law

Since society progresses under various forms, law too appears in varying systems. In present-day society two poles are bound together: the one, society's power to unite, and the other, the cohesive force which maintains a united society. As applied to a race, the two poles are (1) the force which unites the race and (2) the power which keeps it victorious as a race in the struggle for existence. Without this power of combination, victory in the struggle for existence is impossible. But this inner affinity does not necessarily insure victory over a foreign enemy. For in addition to affinity, authority is employed.

This imposition of authority has given birth to various misconceptions of law. Thus law has come to be regarded as the regulations promulgated by the men in power and forced upon the people, or even believed to be another name for tyranny. Moreover, since this

imposed authority delivers the society from a foreign foe, he is the representative of Divine authority, and the law which he promulgates has come to be considered the word of God.

It is permissible to state that the history of the world reveals a long struggle between these two forces, the force of social affinity and the force of social authority. In time of war society is bound together under the social authority, is unified by those who bear the military power, and fights for the society's common aim, that of gaining victory in the struggle. Herein we discover the reason why, from very ancient times when tribal wars were rife, down to the present time of international conflicts, military governments—whatever may have been the form assumed—have always prevailed. For example, in that the Czarist and the Soviet régimes were military governments, no real distinction can be made between them. To state their only difference, it is the difference in the affinities which form the background of the two authorities. The Czar was an imported authority; the Soviet government is the authority representing the combination of producers.

Toward a Society of Psychical Affinity

In the ages when society had not evolved to the complexity of today, social affinity depended solely upon physical affinity. Hence, the earliest authority was that of patriarch or matriarch. As mankind increased in numbers and humanity gradually developed, in addition to the physical, there was evolved a psychical affinity. Economic affinity is of the nature of a mediation be-

tween physical and psychical affinity, but it possesses more of the elements of the psychical than of the physical.

The society of psychical affinity, like that of physical affinity, possesses but few restraints. It is a society which can freely make covenants. Even the law has the form of a covenant, and the idea of law as a covenant is a development of this period. Of course, without psychical affinity social contracts cannot be executed; but it is a grave error to suppose that therefore society is established solely by contract.

During the period of psychical affinity violence also evolved psychically. That is, from the time of simple physical force, it developed into an intellectual force of arms. Hereupon, specialists in the social struggle for existence appeared, namely, soldiers. In other words, in psychical society fighting degenerated to a kind of trade. In periods of peace and in situations where the struggle for existence is slight, and psychical affinity flourishes, the military and the constabulary become the most unpopular occupations and are filled by men of the lowest class. This was true of the soldiers of England and of America before the World War.

On Toward the World of Moral Affinity

As the result of social affinity evolving on beyond psychical elements, moral affinity makes its appearance. Moral affinity transcends race, family, sciences and arts, tastes, relative social position, and personal appearance, and awakens all men to their humanity. Genuine so-

ciety is created, and the saying that "Law is the morality of the people" comes to be well understood.

In the world of moral affinity each individual loves others as one's expanded self. Whence law takes on a different form. In an age of psychical affinity men having interests in conflict with the group are excluded. The white race excludes those who are colored. But in the new ethical society love, which is affinity of conscience and superior to psychical affinity, unites all individualities. As a result a new feeling toward both enemies and criminals comes into play.

Shall the men active in labor movements regard capitalists as unforgivable? Or if they are to forgive, to what degree shall they forgive? Furthermore, entering into the general problem of punishment, wherein are the fundamental principles of criminal law? What are its essential elements? Some regard confinement in prison as punishment; but does punishment signify revenge or education? Are we to leave men's offenses unforgiven and put them in shackles or segregate them by some other method, or are we to adopt still another method of leading and educating them? These are truly serious problems.

Many people take the view that since God punishes mankind, it is right and proper for men as representatives of God to mete out punishment to criminals. The punishment of criminals by men as representatives of the Perfect One is practiced today, in Japan as in other countries. Does the Minister of Justice punish with this thought in mind, or does he merely adopt the usage and inflict punishment without any such idea? I do

not know; but he does at any rate inflict punishment without hesitation according to the criminal law. However, what does Jesus say in regard to this practice? According to the most advanced thought among the Jews of Christ's time, one guilty of an offense should be forgiven up to seven times; but Jesus commanded them to forgive "seventy times seven." The meaning is not literal but signifies "forgive absolutely" or "forgive boundlessly." We do not understand this to mean that men are simply to forgive each other indefinitely. Rather, we must expand this principle in its social implication and consider to what degree we are to forgive.

Are Prisons Really Necessary?

Tolstoy, who did not admit the need of prisons, said, "Absolutely do not judge; do not judge men." Of course, all Christians must determine their standpoint with this spirit as the basis. Jesus teaches this, taking a parable from the retainer who was forgiven by his lord but did not forgive the man who owed him money. Herein exists a dual relation: if we do not forgive others, neither will God forgive us. If we with the consciousness of having advanced to a certain stage condemn those who are unable to advance as we do, as being on a lower plane, then God who is infinitely above us must as a matter of course condemn us who are far below Him. The parable as given in Matthew 18:21–35 is extremely interesting:

> Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to seven times?" Jesus said to him, "Seven times? I say, seventy

times seven!" That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his servants. When he began the settlement, a debtor was brought in who owed him three million pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all that he had, in payment of the sum. So the servant fell down and prayed him, "Have patience with me, and I will pay you it all." And out of pity for that servant his master released him and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, "Pay your debt!" So his fellow-servant fell down and implored him, saying, "Have patience with me and I will pay you." But he refused; he went and had him thrown into prison, till he should pay the debt. Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened. Then his master summoned him and said, "You scoundrel of a servant! I discharged all that debt for you, because you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?" And in hot anger his master handed him over to the torturers, till he should pay him all the debt. My heavenly Father will do the same to you unless you each forgive your brother from the heart."

This is a new way of viewing the matter. At present, from the standpoint of evolutionary theory crime is regarded as degeneracy. An anti-social life, *i. e.*, a degenerated social life, is regarded as criminal. Opposition to the age, or lagging behind the age, is a crime. The murderer commits a crime because the relation between himself and others is anti-social. The adulterer deranges the maintenance of a pure strain, obstructs the purpose of selection, and contracts an unrighteous, superficial relation—his is an anti-social crime. Moreover, lying, hypocrisy, greed—in short, everything which fails to advance in a purely social direction is a crime. However, simply punishing these for the mere

reason that they are cases of retardation will never cure them. We must, instead, put forth a greater effort to lift them to a higher plane. Here must emerge the effort toward redemption.

Save Rather than Punish

Society will not be ameliorated except by sacrificial effort. Punishing is in the end a power which only God possesses. Since punishing implies exclusion, the one who obstructs the life of society has his life taken. Killing by inflicting the death penalty is the present mode of punishment; but such freedom is God's alone, and for man to stand as God's representative and assume His prerogative is insolence. When men realize their duty to save, then begins the true life of endurance of pain. In other words, in a society of quickened conscience there must be the effort to go forth to save. Jesus himself chose the life of conscience which takes redemption as its sole standard. In this life which can never forget the duty of saving men, punishing is in itself inconsistent. Socialistic penology of the present day is advancing in this direction with astonishing momentum.

We who cannot punish will do enough if we segregate criminals. We do not approve of removing them by the death penalty. We confine them until they are able to share with us our common responsibilities. The criminal becomes a patient in hospital. It is a fact that today all prison authorities have awakened to the realization that the prison is a kind of hospital. A criminal, from the social standpoint, is either insane, weak-

minded, or an idiot. Therefore he is not to be punished but relieved. This principle is not merely individual in its application: things which are socially abnormal, *e. g.*, capitalism, need to be newly reconstructed by our energy.

What Man Can Punish His Brother?

In the world today there is in truth much that must be salvaged and reconstructed, both individually and socially. Since from the standpoint of eugenics the majority of criminals are either idiots or feeble-minded, it is strongly urged that they be either castrated or forbidden to marry. It is interesting that this accords with the practice adopted in very ancient times. In the Ten Commandments it is stated that those who do not worship God will be punished to the fourth generation, but beyond this no punishment extends. Possibly it was thought that however evil or inhuman a man might be, by the fourth generation the evil of his nature would be so reduced that it would not be necessary to destroy all in order to remove the small remaining portion of evil. From this consideration also the death penalty should be abolished. Movements to abolish the death penalty are arising throughout the world. In certain states of the United States of America the death penalty has already been abolished by constitutional amendment, and certain of the smaller states of Europe also have taken the same step. In France too the new principle was for a time in practice.

In any event, it is impossible that we should ourselves assume God's power, and punish our brethren. It is

sufficient if we by some system segregate them without punishing them. We must reject the evil and create the good. The criminal by being confined in a prison for three or four years is at least somewhat educated, and is urged to serious reflection; and he must always be segregated sufficiently to prevent his having an injurious effect upon social life. The treatment must be one marked by abounding sympathy with the spiritual life of each individual. With such ideas in mind there have been developed special institutions, such as the Juvenile Courts of Japan and the Women's Courts in America. Crimes themselves cannot be judged by summing up minute distinctions. In contrast to the practices of ancient times, we have in this matter awakened both individually and socially. The spirit of Jesus, who said, "Make your seven seventy times seven," is gradually being realized; and the new education and the new hospitals for criminals are attempting the way of perfect forgiveness, and are genuinely protecting the social life of all people.

Laws for Increasing Social Efficiency

However, though new hospitals for criminals are built, laws do not therefore disappear. Laws remain as long as society exists. Laws inflicting penalties will vanish, while more and more laws will be developed, as records of the social principles best adapted for increasing social efficiency. Wherefore, governments also will exist in perpetuity.

We must note, however, that the governments which will endure will not be of the forms which now obtain.

Of those existing at present the majority are of the military form, which was, as I have stated, imposed upon them by the struggle for existence. These forms will persist as long as wars continue. The power which organizes the military system may be called king, or president, or dictatorship of the proletariat, but in that all assume the military form there are no great differences between them.. Hence there always remain certain injustices. When Lenin called the Russian Communism of 1918 "War-time Communism," he called it thus simply in order to explain the occurrence of such injustices; and communism or socialism, when organized after the military type, is accompanied by extreme forms of injustice. While war is in progress these organizations possess an extraordinary affinity, and they readily take the form of war-time socialism. Yet when the war is ended, it is difficult for them in this form to continue to unify societies which ever tend to divide. But in times of peace also, where preparation for war is wont to be made, various paradoxes arise.

International Abolition of Armaments

As society in its development passes from the physical to the psychical, it abandons the primitive stage of existence upon a merely material plane, and by an inner compulsion seeks by invention and discovery to guarantee to itself a life set free from the material. And, concurrently, among civilized people the necessity for fellow countrymen mutually to distrust and war upon each other disappears. Yet without security of life through an inner power everyone in society would

probably, as was the case in feudal times, go about fully armed. Since war is not an inner discovery, but an irruption from the outside, universal armaments are still maintained. Civilized people which have abolished the carrying of weapons by the citizenry still arm themselves against foreign powers, for the reason that they do not as races trust each other to have the inner power.

Society is always slower to awake than individuals. Therefore, though disarming domestically, as nations they still retain armaments. However, if the awakening of nations proceeds with anything like the speed with which individuals are today awakening, we may anticipate international disarmament. But I am not an absolute optimist: if the inner awakening is arrested, then there is no hope at all. The hope is directly proportional to the inner awakening.

On Toward the Free Society of Moral Affinity

I am unable here to follow the Marxian interpretation. I think of the authority to be created when all the laborers of the world unite; but I doubt if real power is to be expected from a union of laborers of the present-day economics-mad, money-making variety. A union based upon profit will dissolve as soon as the profit ceases. A genuine union must be humanitarian, founded upon an inner, rather than an outer, power.

When it is said that capitalism will collapse and a labor-production principle arise, the meaning is that anything external will inevitably come to an *impasse*, while an inner labor power will emerge. External capi-

talism itself has already come to an *impasse*, and by virtue of the power of labor it can barely get its income. Unless society can gradually awaken to the inner power, there can be no lasting hope for world peace. Yet because of the deepening realization that from the economic standpoint also the inner power is to be esteemed above superficial capital, the world will not often repeat the stupidity of a European War.

Thus, when the day of the abolition of international armaments arrives, the governments which we know now will be greatly changed in form. That is, governments will evolve from the present-day states of power and militarism into free societies—not free in the sense of having no laws—bound together by moral affinity. Those who govern will be experts in social science, and the law-making bodies will be councils possessing affinity of conscience and representing all the elements which compose society.

What Will Become of Parliaments?

Parliaments (or national assemblies) of the present resemble blind lottery-drawings. In the new, genuine society the representatives of the people will not be elected in the ridiculous method of the present. All groups bound together industrially or psychically will ordinarily have their representation fixed; the representatives will express the will of their group, and upon the standard of social ethics will make social laws which will be mutually concessive, interdependent; and they will be free from all hatred and slander. National

assemblies will, in other words, become conferences governed by genuine love.

The laws once promulgated will not be enforced by the militaristic politicians who delight in playing with authority, but will be committed to the care of spiritual workers who gladly serve in the public duties of free society.

When this eventuates, we shall for the first time comprehend what is meant by the words, "Love fulfils the law."

Chapter XI

LOVE AND VIOLENCE

The Pessimism of Prince Arjuna

On reading the *Bhagavad Gita,* the ancient sacred poem of India, I was moved to tears by the solemn soul-awakening revealed in the distressed appeals of Prince Arjuna, in agony at the futility of war. I was both elated and depressed upon learning that in ancient India that reeked with blood there was such a spirit as Arjuna, stirred to such holy anguish.

The awakened soul is always sad. Soldiers who follow a general blindly and fight composedly cannot agonize. It was so at first with Prince Arjuna. But man awakens to the inconsistencies of his acts and discovers the outrage of men murdering their fellow men. I am utterly unable to endure this modern warfare, be it international or internecine strife.

Toward Krishna's reply in the *Gita* I have a strong feeling of indignation. With questionable theory derived from absolute spiritism, Krishna instructs Prince Arjuna, who has awakened to sacred love, upon the necessity for war:

Never the spirit was born; the spirit shall cease to be never;
Never [illegible] time it [illegible] not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit forever!
Death hath not touched it at all, dead though the house of it seems! . . .

The end of birth is death; the end of death
Is birth: this is ordained! and mournest thou,
Chief of the stalwart arm! for what befalls
Which could not otherwise befall? The birth
Of living things comes unperceived; the death
Comes unperceived; between them, beings perceive:
What is there sorrowful herein, dear Prince? . . .

This Life within all living things, my Prince!
Hides beyond harm; scorn thou to suffer, then,
For that which cannot suffer. Do thy part!
Be mindful of thy name, and tremble not!
Naught better can betide a martial soul
Than lawful war.[1]

The Utterances of Violent Militarists

I oppose this rash discourse of Krishna. Every appeal against war has been objected to in similar fashion to this day. Some argue thus: "Nature gives man life, and Nature brings death. Nothing is so cruel as Nature. However much in earnest men may be, Nature goes on killing off men regardlessly. When plagues occur, men drop dead by the hundred thousands. But war never kills so many! Quit worrying about trifles, and learn that, when it is for the right, killing without hesitation is the thing to do!"

Others cite the argument of the struggle for existence, after the evolutionary doctrine of Darwin, to support the necessity for war. "Through the continual strife of living things," they argue, "the bad are eliminated and the good remain. Thus development proceeds, and war is therefore absolutely necessary for the promotion of biological evolution. The principle applies to human society, and both international war and class struggle

[1] *The Mahabharata: The Song Celestial; or Bhagavad Gita*, Chapter II, Translation by Sir Edwin Arnold.

are indispensable in social evolution." That arguments such as the foregoing, enunciated by General Bernhardi at the time of the European War, are senseless, I have demonstrated in some detail in my *Philosophy of the Struggle for Existence*. Hence I will not repeat the proof here; but in thinking of the various reasons advanced for the necessity of war I have been compelled to consider how imperfectly humanity has developed.

Insanity and War

Often I wonder if humanity is not insane, and thoughts like this drag me down into the very abyss of sorrow. Just as certain men develop homicidal mania, so mankind is afflicted with racial and social insanity. Attacks of this kind are the major causes of war. When war fills men's minds, they have no room to consider all phases of a situation; and that is proof of their insanity. In nothing is there unity. In hospitals for the insane we are told that lack of unity is a characteristic of the insane.

My own belief is that the man who thinks that war is necessary is mildly subnormal, and that he who does not abhor death is a spirit so poor and mean that he will not be lamented if he does die.

War Wastes the Inner Life

In war there is no intelligence—only reckless waste. War destroys the best manhood. It wastes the whole inner life.

Pray do not ask me to deal with this subject in detail. For me it would be a task too depressing. Babylon,

Greece, Rome—all were destroyed by war; and Europe too will sometime suffer ruin. It is not science, but war, that destroys humanity.

In time of war the people concentrate all their efforts. They call it union for the sake of victory; but to achieve this harmony the people are all transformed into machines. The nation is consolidated by militarism. The buds of inventive genius, the young buds about to sprout, passing through war are plucked off prematurely. Ask Burbank, the genius of plant propagation, whether evolution is possible for the violet in places where the struggle for existence is severe, or in the hothouse, where struggle is eliminated. He will tell you that the wild violet expends all of its capacity for evolution in struggle. The same truth holds for all plant and animal life. In order to insure evolution the limited energies must be employed in a certain definite direction. While the powers are consumed in struggle, the ability to evolve is arrested. It is just for this reason that the building up of a high culture demands a reasonably long period of peace.

War Occurs Where Social Organization Is Lacking

Civilized people of today have by degrees come to realize the absurdity of war. The sphere of mutual aid has been extended. Even while engaging in war men have become able to recognize the good points of their enemies. The development of communications has served further to unite large numbers of people. As intercourse has become closer, all people have come

to realize the necessity for supplying each other's deficiencies.

Today, except among uncivilized communities, all nations have discarded arms within their own borders. This result is the great contribution of mechanical civilization, which has made every person in each country necessary as a producer and has thus effected a new organization of society. In a well organized society it becomes impossible for men to fight with each other. A society that offers any scope for conflict is not organized. The same fact applies to international conflicts. Wars break out in rapid succession because there is as yet no strong international organization. If men could perfect an organization for growth, *i. e.*, for economy, they would realize the wastefulness of war, its detriment to growth and evolution, and would forthwith abolish it. But today we are in the age of capitalistic national economy, and it appears still impossible for us to establish close international economic relations. This condition is responsible for most of our wars.

However, though the world has gradually awakened to the folly of international war, it has not yet awakened as regards class struggle.

The Insulation of Ethical Life from Economic Life

Economics has from the first developed upon the basis of the principle of growth, one of the three factors of life, *i. e.*, variation, growth, and selection. Now the life of conscience is based upon selection, but the principle of

growth lacks direct relation to that of selection. Wherefore, ethical life and economic life have in modern times become widely separated. For economics implies that force which makes one thing grow to be one hundred, or, in other words, the human activity which results from the desire to make one hundred dollars grow to one hundred eight dollars in one year; and in the capitalism of modern times this element has developed astoundingly. That is, modern capitalism has developed upon the basis of mass production by machinery. If there were no such mass production there would be no capitalism. But between mass production and the life of conscience based upon selection there is no direct relation. Hence, in modern capitalism the life of conscience has become sadly dulled.

Strife Is an Obstacle to Growth

Marx, observing the passing of this dulled life of conscience over into the capitalistic life of mass production which rushes madly for mere "simple equational augmentation" and increase, declared that all culture is established upon an economic foundation, *i. e.*, upon the principle of growth. Naturally, since Marx lacked the creative view of economics as based upon the development of life, his economic theory contains grave irrationalities.

If we argue from the principle of growth, then it is evident that war is detrimental to growth and never a guarantor of evolution. And everyone knows that our modern mechanical civilization has not been bestowed upon us by war.

Growth Is Eternal; War Is Temporary

Strife is useful for demolishing, but it contributes nothing toward invention and discovery, *i. e.*, toward inner psychical development. Hence, the attempt to effect economic organization solely through class struggle will undoubtedly end in colossal failure.

If it be admitted that there are situations where class struggle is effective, these must be cases where for the cause of humanity some parasitic thing has to be removed from a productive class (*i. e.*, a developing class) in order to guarantee growth and production. In such situations class struggle is, I believe, justifiable. But I cannot think that struggle is a permanent condition in economic life.

Growth is eternal; struggle is temporary. Growth is an inner process, while struggle is extraneous. Following the inner urge, humanity takes the way of self-determination. Pursuing the extraneous will perforce mean yielding to chance, for the good is not necessarily preserved by fighting.

Long ago Clodius made supplication to the gods of Olympus for victory in battle, and received the oracle, "Thou shalt surely destroy a country." King Clodius set forth exultantly to the battle field, but in the end his own kingdom was destroyed. In anger he went to demand an explanation at the temple of Olympus. The priestess replied, "When I said that you would destroy a country I did not necessarily mean that it would be the enemy's country. Is not your kingdom a country?"

The Effort to Replace Violence by Love

There is, then, in struggle this sad fact. If the good side invariably conquered, war would mean joyful victory. But there is always the anxiety that war will destroy the finer strains. Wherefore, though races do not perish, countries are forever being destroyed. For to this day nations are established as agencies of war. The word national state signifies an organized military power. For this reason a separation occasionally takes place between society and the nation. Society endeavors to escape from warfare and give time to discovery. Our problem is this: we are so to effect our inner evolution that we shall render this organized military force unnecessary. But while misunderstandings, insanity, and greed exist, struggle will prevail; organized military power will accordingly be regarded as indispensable; and the so-called national states will continue. In a free society, however, these phenomena will be unknown. Love will replace violence.

The View That Violence Possesses Educational Value

It is asserted by some that violence has educational efficacy. "Violence," they claim, "has no deep signification. It is a species of 'will manifestation.'" And "The violence of the laboring classes is their way of speaking. Since their spoken words are awkward, they express themselves by violence." If so, then we may ask them to what degree is violence a will manifestation? To the extent of wounding men, or of killing them? Probably they would reply that it should not proceed

to the point of wounding people. If their violence be merely that, then it is not violence: it may even be the lash of love!

However, real violence means violence that deals death. When it eventuates thus, violence is not a "way of speaking," but a negation of reality. In my opinion, violence used as an educational measure is the very acme of awkwardness.

In a Genuine Society Violence and Destruction Do Not Exist

There are many who ridicule the Christian principle of non-resistance. To those who do not know God or the meaning of salvation there is no ethic so stupid as the principle of non-resistance; but to those who know God and salvation resistance by violence is absurd, and they have no inclination to employ it.

The ethics of Jesus is an absolute ethics. Existence itself negates violence. Destruction does not guarantee reality. But love and harmony do assure the reality of society. To all who consider existence to be something good, the belief in love and harmony is the only possible course. For the reality of childhood parental love is necessary; for the reality of the child's intelligence the love of the teacher is required; and for the parents of children the love of all society is essential. Without love, real existence does not come to light.

Destruction is negative; it is a denial.

Love is creation, evolution, reality.

The ethics of Jesus, I repeat, proceeds from a world of absolute values. Destruction and violence are impos-

sible in a genuine society. Jesus' principle of non-resistance is founded upon the standard of ethical life in this ideal society.

Jesus' Teaching of Non-Resistance

Jesus' teaching of non-resistance is incomprehensible to men who fail to know God and his redemption. The man who does not strike back when attacked possibly appears to be a spiritless being, a coward. But as for Jesus, he was charged with the mission of redeeming his attackers, just as God does. Even though men should put him to death, he believed that God was able to save. Hence, it was in the belief that for the possessor of truth death has no significance, that the principle of non-resistance had its origin.

Had we not the mission of saving men placed upon us, it would be unprofitable to do things in moderation. But we who are to redeem men must not fight. For we know that the power to redeem is a superhuman power. Jesus' teaching of non-resistance was born of this sublime faith.

Among modern men such surpassing faith is in very poor repute, and this is the reason why non-resistance is not generally accepted. But men who do have this surpassing faith are compelled to accept the ethic of non-resistance. "Vengeance is mine," God declares; judgment and punishment are God's work. It is meet for men to draw from the fountain of love within. If we would have the society of the present progress toward the ideal society, we must from today put into practice the ethics of non-resistance.

If evolution is a certainty, there is no call for us to fight. Our faith is a redemptive faith.

Violence Is Its Own Destruction

Non-resistance does not mean cowardice. Some misunderstand the meaning of non-resistance and take it to signify non-rejection of evil. But that is a gross error. For since it fundamentally rejects evil, it tells men to cease their petty interference.

Love evolves perennially, never grudging sacrifice. Since love has never abhorred martyrdom, it perceives that in the process of evolution it is more effective to be killed than to kill.

Men who fear to make the sacrifice of love will have to fight. Those who believe in the sacrifice through love believe in the principle of non-injury.

For those who eternally evolve there is an eternal cross.

Love is basic for the birth of a true society, while violence has in it the essence of anti-sociality.

Love is positive; violence is negative.

Love injures none, is eternal. Violence is degeneracy: it is its own destruction.

Chapter XII

LOVE AND ECONOMICS

(A) THE FOUNDATIONS OF VALUE

The Period of the "Ptolemaic" Economics

How hard it is to understand!—the people of this age all think that economics is a matter of goods and gold. All think so—capitalists, laborers, merchants, officials, soldiers, shop boys, housewives—every one, even the economic experts! And those heroes called socialists, who have become aware of the power of labor, have not yet awakened from this same vagary.

What is needed is a "Copernican revolution," for the world still believes in a "Ptolemaic" theory of economics. I would thus characterize a society which puts its faith in goods and specie. These people are still ignorant of the fact that the earth rotates!

Goods do not constitute wealth. Wealth arises where men absorb things. Value does not reside in materials. Wealth comes into being where the energy latent in matter is transformed into the strength of men. Wealth is born in human life. Apart from life and energy wealth is non-existent.

What Is Money?

But no one believes what I say. The economic society of the present does not believe that anything

has value which cannot be exchanged. And men go on evaluating all things with gold.

Evaluating with gold, however, does not differ greatly from measuring the electric current with a meter. In the beginnings of trade value attached to money because with it exchange was facilitated. Exchange is the alternating current of social energy. Without this alternating current of exchange money has no value whatever. In brief, money does no more than to indicate the strength, speed, and breadth of the current.

No value, then, resides in money. It is in the alternating current of life that value resides. Yet, though I make these statements, no one gives credence to my economic theory.

Social Capital and Social Energy

The world is too deeply under the spell of its "Ptolemaic system" of economics. Hence men store great crops of rice and wheat, while other men hard by are starving to death. Endeavoring to live by economics, men perish by economics.

Marxians declare that economics is the basis of all culture. But do they really grasp the true meaning of the word economics? It is likely that they do not—these men who have the materialistic view of life, who adopt the simple equational mode of thought which considers economics to mean merely material production. Marx makes frequent use of the term, "social capital." I wish that he had thoroughly comprehended its meaning.

We must understand that capital is not mere materials, but that all of society's organizations which produce these materials are themselves true capital. The term social capital signifies the totality of the inner social energy of humankind. It is not simply material things. It includes all—the heredity of human capacities, inventions, syntheses, analyses, systems, productive powers, assimilative powers, confidence in others, knowledge, abilities, and so forth. In other words, social capital means social energy.

Social energy proceeds to remake materials, and stores up the social energy within these material products. Whence, to some, this material accumulation alone is regarded as the economic factor. It is exactly as if men should store electrical energy in a storage battery, and then when transporting, exchanging, or trading it, should look upon the electrical energy and the storage battery as being identical.

Economic action is a concern of life forces. It corresponds to electrical energy, and is not to be regarded as a mere storage battery.

Blind Economics and Seeing Economics

Economic acts are neither games nor blind mechanical life. How tragic it is that today this social capital is devastated by mechanical, superficial, fortuitous life, and is not fulfilling its human mission! That is, the social capital of today means blind social energy, and neither does it spring from social capacities awakened to purposiveness, nor is it an idealistic entity validated by spiritual life. It is ruled by superficialism. It

matters not that we organize companies and form guilds, for since they do not have their inception in an ethical conscience, they avail nothing whatever.

Then, whither is our modern economic life proceeding? Of what use is our modern mass production? Whither does it tend? To what end do we build a hundred locomotives or a thousand electric motors? What harvests do we gain through them? When will the gaping money bags of the capitalists and the eternally empty stomachs of the laborers ever be filled? For what purpose is the social capital expended? For what end is the social energy consumed?

Social capital brings forth social capital, and social energy bears social energy. Is mere increase alone to be called economics?

What is the essence of economics? Is it only a futile transmigration of social energy? Ah, this vain, ineffectual cycle! Social energy must have eyes to see with. Social economics must have a meaning. What is the function of economics?

Love Produces, Creates

Social economics too must return again to mankind. It must return again to human love. For love man produces, and for love consumes. Labor is love, and business is love; man must return again to the world of true love.

Society learns production, but forgets to love. Wherefore, economic life has become actually a snare that curses human life.

Love is the supreme economics! Love produces, creates. Love brings forth value, and by consumption is converted into fresh worth. Love, for the sake of growth, never grudges sacrificial investment. Love fertilizes and cultivates.

But the economic experts and the people, who are ignorant of the Copernican world rotation in economics, are still the slaves of money and materials. Hence it is necessary for me to show to men the Copernican theory by analyzing the true essence of economic action. I have already published my views in a rather incomplete work entitled *Principles of Subjective Economics;* but since then I have become more and more firmly convinced of the correctness of my economic theory. Unfortunately, I have not yet had the time to write it out systematically, but I am confident that the opportunity will come for me to perfect what I term Vital Economics. Then, the love and the soul economics of which I am now writing will be well understood by the people. But I must not wait till that time: it may be a subject somewhat difficult to comprehend, yet I would have society know the intent of my "subjective economics."

Can it be that economics is so far away from ethics? And what is the nature of its relation to religion? The love that I am discussing, what place does it have in economic action? There is need for me to explain these matters briefly at this point. For, in my view, economic science has been too superficial, too mechanical, and has completely failed to notice the solid and the psychical aspects of the essence of economic value.

I feel it necessary, therefore, even at the risk of tediousness, to enter into the subject of psychological economics, but to treat it only in a very general way.

Wherein Are the Foundations of Economics?

In our consideration of economics the first question is: "What, in reality, is economics?"

Croce, the Italian philosopher, places extraordinary emphasis upon value, but in doing so he opposes economics to the true, the good, and the beautiful. In this really legitimate? What, in fact, is the essence of value? German philosophers, from the viewpoint of epistemology and with much noisy theory, define value as such and such a thing, but the result is only a fruitless discussion.

In my view, value arises from the effort of man to gain free self-existence,[1] or independent existence. The one ideally free is God. In brief, then, value may be defined to be the effort of man to become like God.

Man is, however, placed in a world of relativity, in a conditioned order. Hence, without absolute existence, there is no starting point for man to become God, even though he desires to do so. Wherefore, the possession of real existence becomes one of the great conditions of value. Thus it is that some declare that securing possession of the things necessary in the struggle for existence constitutes value.

If you ask, then, "Does mere existence constitute value?" I reply that it alone does not. Mere exist-

[1] "Free self-existence" is a phrase of much importance to Kagawa, and in most of the later places where "freedom" occurs this is the correct translation of the original.

ence would make human life dry and flavorless—waking, sleeping, eating, bearing children; and the children in their turn waking, sleeping, eating, and bearing children—such existence does not necessarily possess value.

In order to have value, life must in every part be interesting. It must be intrinsically purposeful, meaningful, complete. It follows, then, that life, down to its smallest parts, must be beautiful, true, and good. In order that life, even to its extremely limited portions, be in full harmony with the *ego*, two possibilities are presented: there is the case where both are from the beginning exactly accordant, fitting precisely, like the two parts of a clam shell; and there is the situation where this harmony does not exist, but where it is possible—whether the individual seeks for this harmony or not—to develop the self up to the point of conformity.

However, the parts which are in conformity from the beginning are those over which man has no power. Whether he be awake or asleep, a superior Power supplies them, and the conformity is unconsciously reached. In other words, the factors which may be consciously supplied are those of the second case mentioned above. Man either seeks externally for that which conforms with his nature, or develops from within in order to conform to his environment. Herein is the emergence of desire.

The Origin of Value

Desire having come into play, the individual seeks among limitless changes for the thing which conforms

to the *ego*, and also makes the effort to organize the *ego* into conformity. Here value originates. In other words, in a relative order the power freely to form the self is yet insufficient. If man had the ability freely to organize objective conditions he could originate perfect value; but there is none beside the Absolute who can change the objective world at will. Hence, relative values are always subject to obstructions which lead the man of the relative order into bypaths or cause him to stop in his course and lose time.

Value in this relative order of things differs from absolute value; so that the moments of life are inevitably incomplete. Man must, in order to achieve his purpose, tax his powers variously to leap over the obstacles encountered. Since man must put forth the effort to conform to his environment, there are times when he must—while the inner aim is being advanced, and prior to attaining his true aim—stop and pursue some subsidiary aim. Take, for example, the case of the poor student who earns money by peddling *natto* (steamed beans), but becomes such a good peddler that he finds he can make more in this way than by studying and becoming a salaried man, and so remains a *natto* peddler for life.

Creature comforts are not the aim of man's life. Man is absorbed in gaining entrance into the free self-existence of the true, the good, and the beautiful. But, as I have said, in order to enter this life of freedom, man must have food and clothing and a home to live in. Yet before attaining the ideal, he runs into a blind alley.

Absolute Value and Relative Value

In an order of absolute value, reality and value would coincide. Simple desire to be beautiful would effect the possession of beauty; the wish for truth would bring truth; and truth, goodness, and beauty would, accordingly, be reality. For there would exist no reality which was not true, good, and beautiful.

For the rise of value in a relative order three elements are necessary, namely, variation, selection, and growth. In my view, the meaning of existence is arrived at if man can in his own strength fix his aim and plan its fulfilment. The one who can in addition assure the reality of self is, in brief, God, who is of himself reality, with no relation to anything else. He is, in himself, the Absolute. He is Kant's "*Ding an sich.*" Therefore, the desire to possess value as the content of life arises from the primal wish to fulfil one's aim as far as possible by one's own strength. If such effort within the *ego* is not posited, then all thought of economic life, ethical life, or religious life is meaningless. But certain limits are imposed upon our free existence and we are compelled to live in a relative world, *i. e.*, a world of subjective and objective relations. The *ego* has a real existence; all other things seem shadowy. Unable to gain freedom like that of God, the *ego* is dashed down to a lower plane.

Without Variation There Is No Evolution

But in order to progress through these relations, the following method furnishes the only device: seek for some power of variation; discover therein the way by

which the *ego* is to rise; and boldly press toward it. For example, if five variations are assumed, then the *ego* possesses five possibilities of change. And concomitantly with these external variations the *ego* possesses internally five possibilities of variation. When one of these variations is adopted, selection arises. I term this inner selection. In the relative world in which we live variation is the *sine qua non* for mounting the steps of evolution, for evolution advances only through the process of selection. Thus it proceeds from one variation on up the steps of five variations. This evolution based upon variation is to be seen in many living forms. It is shown by the curved line of variation. Evolution is by selection. Where, through selection, the crests in the curved line of variation mount gradually higher, the operation of selection is shown. This progression by wave motion exhibits the necessity of variation in universal substance. In other words, without variation there is no evolution. Many persons overlook this fundamental variability. Karl Marx hardly recognized it. Marx, taking over the precept, "Man is what he eats" (from Feuerbach, who belonged to the left wing of the Hegelians), considered, from the conclusions of simple materialism, that variation was history. Since he tried to show the variations by the forms which certain materials control, he held a forced, unnatural philosophy. I regard Marx's philosophy as significant, but since I consider this to be not variation of form but of energy, I cannot agree with Marx. Because of this fundamental difference, my view does not harmonize with Marx's theory.

The Standard of Evolution in Value

In order that evolution may proceed upon this basis of variation, selection must be added. The plane must be gradually raised. Living things by degrees evolve higher through selection. Through experimental biology we have learned clearly the relation between variation and selection. But this must be further supplemented by the principle of growth. Power of growth signifies the force which proceeds from within, not necessarily depending upon external change; and the variation is not spatial but temporal. It is not a simple variation. The recognition that there is a provision from within for evolution becomes the standard for the evolution of value. Hence, synthesizing all the facts, if the things which possess value have, through their inherent power, all possible variability, selection, and development, and we have been enabled to evolve in a path where these may be readily displayed, we may be said to have entered upon a life which closely approaches that of absolute values. A single atom is fixed, immovably, but a plant may vary in a certain plane. The ivy, for example, grows in a certain place, but since it has roots upon different portions, it is possible for it to continue evolving even though one set of roots die.

The Apparatus Which Enables Response to External Variation

The fundamental nature of animals resides in the fact of their possessing an inner variation by which, in times of external change, *e. g.*, earthquakes, floods,

typhoons, famine, drought, etc., they flee, or dive into the water, or otherwise protect themselves; together with a power which serves to increase their own variations and to elevate their own existence. As the level of this existence is raised, it becomes psychical life. The human brain has billions of cells, and each of these cells retains its own record. There is prepared the internal apparatus which makes possible the response to external change. To meet the contingencies of change there is provided the inner power of selection. Moreover, by this process of selection growth is rendered possible. In the case of animals there is no fear of external change: they demolish or conquer or utilize the obstacle. Man, for example, sails his ships with the wind, and uses the flood tide. And through the function of selection man makes these external variations serve his own needs and he absorbs them into his own existence. Thus in the end he approaches omnipotence.

Even death is not feared, but this change into other forms, which is shown among plants, animals, and mankind—this advance upward in the stages of evolution is an evolution of value. This line of thinking leads to the practical identification of the life of value with reality. Furthermore, we cannot think of reality as divorced from the life of value. To sever this relation is not permissible. Viewing the idea content of the thing-in-itself, it is thought to have reality because it has value; and reality may be thought to have existence because, in its essence, it has value.

The Disunion of Relative Values

Relative values experience a further severance, *i. e.*, the separation between variability and selection. Variability is objective. If value is assumed to vary, there is the external variation and the corresponding internal selection. Between these originates the disunion of subject and object whereby arises a value unrelated to inner selection which, as I shall later explain, completely disregards the inner selection (which is inner power and the power of beauty); and there appears frequently the desire merely to multiply the external variations. For example, the capacities of man are possible of variation in all directions. They show variability from within. One person invents dynamite, another invents an electric motor, and another manufactures bullets. Without any functioning of selection, these are forthwith placed on sale. Men gain pleasure from these variations merely because they are novel.

Modern capitalism finds interest solely in external variations. In order for selection to function, a new power is required, but this power is curtailed. For the emergence of value, variation and selection are necessary, but only the former is considered interesting. Fireworks exhibit variation and are therefore so fascinating that people spend their money for them. But their value is merely one of external variation, quite separate from the value of selection. Hence, between the two there is no evolutionary progress.

Modern society constructs machinery and battleships, but on that account the progress of man himself

is not recognized. That is not inner growth, for thereby man enters into a bypath, he digresses from the path of evolution, and the subsequent power to vary is lost. Comparing this with capitalism, we see that there are such variations as banks, clearing houses, and stock companies, but if the variations do not possess within themselves the power of growth, then while only partially evolved, their energy is exhausted, and the power to proceed on into the next stage is atrophied. Disunion of the factors of evolution, then, is the cause of the appearance of partial values.

Chapter XIII

LOVE AND ECONOMICS

(B) psychological economics

Values which Arise from Detached Variation

Power to vary is religious. While mankind was in its infancy and the inner power of growth was as yet undeveloped, economic action signified for the most part power to vary. Variation is an aspect of freedom. It gives rise to exchange. Wherefore, the earliest economic society had its origin through the practice of exchange. Everything which exhibited a novel variation had value. A treasure shell could serve in place of money.

Today also in our capitalistic centers novelties become merchandise indiscriminately, for any object which appeals to our love of variation through any of the sensory organs is thus constituted a thing of value. I propose to give a somewhat detailed description of the economics of the senses.

The Economics of Detached Growth Value

Capacity for growth is a very recent discovery. Men have been from ancient times aware of individual growth; but social discovery and invention date only from the year 1760, when Hargreaves invented the spinning jenny.

The discovery of capacity for growth created industrial civilization. Capacity to vary created the economics of exchange, but capacity for growth gave birth to the economics of production. Mass production became fascinating. Great factories were built and industrial cities appeared. Men began to wonder if they were not themselves machines for mass production.

Growth is purposive, and growth within selection is interesting; but the mere ability to grow and produce is not at all interesting. Men have already become tired of the economics of growth.

We must at this point, however, consider the fact that interest, profits, land rentals, and all other so-called gains are based upon capacity for growth. Without this capacity men would grudge the investment of capital and it would be impossible to collect any income upon capital. The appearance of both investment and interest is due entirely to the ability of modern society to develop. But this ability is made possible by virtue of numerous other human powers. Collectors of interest and capitalists, however, place only capacity for growth in their calculations, and attempt to take all that they can get. Herein was the origin of the so-called Marxian theory of surplus value.

Fundamentally, the emergence of surplus value is not the work of capital alone: it is due to inner capacity for growth. Development is possible not alone through muscular labor—Marx regarded this as of almost unique importance—but through all the inner powers, *i. e.*, through every activity, every feeling, every volition, in short, through every activity of personality. But how-

ever much capital is stored up, nothing at all is thereby increased. Thus the struggle has arisen between the laboring class, awake to inner human capacities, and the superficially thinking capitalist class.

The Economics Which Emphasizes Blind Capacity for Growth

Most economic acts have emphasized the two capacities for variation and for growth. Croce, observing that the economic acts of growth-capacity and variability belong to none of the three spheres of truth, goodness, or beauty, developed a fourth sphere which he termed utility.

But in economic action the value of selection, as compared with the other two qualities, does not play a very conspicuous rôle. While selection is extremely ethical, it is, however, too internal. Wherefore, so long as the consciousness that the inner value of personality constitutes wealth is undeveloped, men are kept in subjection to external values. To those who awaken to inner selection, external wealth comes to lose its essential value. Here emerges Nietzsche's "inversion" of value. The value of selection does not require merely superficial variability or blind capacity for growth. It adopts certain of the capacities for variation, discarding the others; and selects from the capacities for growth only those which accord with its own aim. Thus temperance possesses economic value; and religious devotion, the simple life, scientific living, asceticism, prayer, and other ethical and religious values come to be treated as possessing economic value.

The Emergence of Sense Values

In the foregoing paragraphs I have described briefly the ways in which values in the three spheres are sectionally severed, but I must in addition explain somewhat minutely how values become severed physically, psychically, and spiritually.

The Economics of Sight

Man's values are so variously diversified as to be almost comical. For example, among the physical values, there are the divisions into the economics of sight, of sound, of taste, of smell, of touch, and of motion. Heretofore, economics has not been divided in this manner, but only into demand and supply. It has been an economics of matter which overlooked both the demand and the supply of life, and endeavored to make its explanations by means of the material conditions of demand and supply.

For example, the economics of sight, if interpreted merely as seeing, would be brief; but there is first the problem of light. Since man wishes to see just as well by night as by day, he uses electric lights. Thus candles gave way to lamps, and lamps to electricity. Here appeared the economics of variability, not an economics of existence simply, but of variation. It is not even an economics of bread alone. The content of demand in the old economics is incomprehensible. The old economics overlooks economic psychology.

In order to admit light into our houses the manufacture of glass was begun; and to secure focalization

of the light rays lenses and eyeglasses were made. In fact, it has been only in the last seventy years that men generally have come to wear glasses. As the result of all this, the economy of sight has been transformed. Inventions related to the sense of sight, regarded solely from an economic standpoint, have exercised a tremendous influence. Today, photography and motion pictures have reached a marvelous development. In the United States every day more than 15,000,000 people attend motion picture shows. The value of the equipment is $1,400,000,000, and the production of films amounts to $1,200,000,000 annually —about double the amount of the national budget of Japan. Hence, the economics of sight is not to be lightly regarded.

The Economics of Color

Then there is the economics of color. People do not use colors solely to aid in the struggle for existence. Women select the colors of their dresses for the purpose of attracting admirers. For color economics in Japan millions of *yen* are expended in dyestuffs. People wish to wear colored materials whether they get enough to eat or not. It is said that the majority of the women employees of the Mitsukoshi Department Stores are undernourished, for the reason that they spend so little on their food: their bread economics is hard pressed by their color economics. The money spent in Japan alone by *geisha* and prostitutes for facial beautification amounts to more than $1,000,000 annually. The economics of women's faces, then, represents a titanic

sum. Besides, for the coloring of pictures and of buildings, immense outlays of money are required. To furnish variety for the eye, as for example in theaters, or by means of attractive calligraphy, printing types, documents, newspapers, and so forth, the economics of sight, as society progresses, acquires more importance than the economics of foods.

The Economics of Taste

In the next place, there is the economics of taste. We eat bread as a rule, but we do not necessarily always eat what is required for nourishment. According to the investigations of Professor Chittenden upon the caloric value of foods, man does not need large quantities of food. About 1800 calories daily is sufficient. (It was formerly maintained that working men required from 3000 to 4000 calories.) But we do not measure calories when we eat: we demand variety, we eat what is palatable. In foods also there is change, evolution. People of the poorer classes eat rice and barley, but the upper classes secure bananas from the tropics, tea from China, coffee from Brazil, and delicacies of land and sea from every country of the world. In the development of the sense of taste also, we tend to have increasingly complex taste sensations. People will spend time and money to secure the specialties of certain popular restaurants. This taste economics is one which it is impossible for us to neglect. When a man feels he would be willing to die if only he could get a meal of his favorite food, then for him there is no other value in life as big as the taste of that

dish. Though in such cases no absolute values reside, there do exist certain physical and partial values.

There are, moreover, variations in the content of the values in men's individual aims. When these variations are presented to them, they experience extraordinary delight. The economics of today, *i. e.*, the capitalistic economics, goes no further than offering detached values—never the higher values. Whence we may understand the import of Jesus' words, "Where your treasure is, there your heart is also." Karl Marx, in his *Das Kapital*, Volume I, makes a similar statement, *i. e.*, that the capitalistic economics of the present looks only at goods, and falls down and worships them.

The Economics of Hearing

We have also the economics of hearing. We buy graphophones and pianos. It is said that Americans spend more than $1,200,000,000 annually for concerts. This is a subject for earnest thought.

There is, in the next place, the economics of speech. Without ability in speech, men cannot hold good positions in business. The greater a man's ability in language, the better living he can command.

The Economics of Smell and of Touch

Furthermore, there is the economics of smell. Men demand tobacco, opium, perfumes, incense, etc. And there is the economics of touch—the liking for velvets and silks. In the matter of cotton, even, while in

Japan numbers 20 to 40 are commonly used, the working people of England demand number 60. In France, cotton that has the feel of silk is demanded. The French are not satisfied unless they can secure number 300 cotton. All this is due to the requirements of men's sense of touch. While economists have heretofore considered mere demand without making any qualitative distinctions, today it has become imperative, in view of the demand for number 60 thread, for example, for them to acquaint themselves with psychological economics. The need for constructing such an economics, formerly unseen, is now fully realized. Whence the necessity for elaborating a true science of economics, *e. g.*, psychological economics.

In the economics of sensation, the various changes drawn from psychic values become themselves values, all of them.

There is, finally, the economics of movement: we are athletic and derive keen pleasure from exercise. Therefore, books on athletics appear; and tennis nets, baseball bats, and other athletic equipment are required. Evidently, then, a psychological economics is demanded. All the objects which appeal to the sex feelings are traded in as things of value. Thus it comes about that the manufacture of articles exhibiting a high degree of sensory skill becomes in itself the concern of economics. Mechanics engaged in boring turbines are able to cut steel of a thousandth of an inch in thickness. In such operations skill and efficiency become matters of importance.

The Genesis of Psychic Values

Modern economics is passing over from the materialistic to the psychic economics. The rise of the economics of efficiency resulted from the basic will to use human energy most effectively, through the powers of variation and of growth.

There is even the economics of mentality. Present-day science universally employs symbols. For example, to express all the qualities of variation from zero to infinity, various symbols are used. This makes for mental economy. In gaining skills we make many experimental failures, and in so doing we gain the skill we are seeking to acquire. An example of this process is to be seen in the rat, which, when put into a box and taught the way to open the door, finally, after numberless failures, becomes able to open it. Through skill acquired, the aim is attained. Skills demand much uneconomical effort, but it is possible for us to omit the failures and adopt the successful methods of others. Such is the function of education. And since education makes it possible to effect great economies, prodigious amounts of money are expended upon it. Yet, from the standpoint of ideas in general, the purpose of education is not necessarily money making. We become students in order to study the science of the past 1400 years. Here we enter upon the economics of institutions of learning. Attending a school is called getting an education, yet this is an old erroneous idea, for school training is related to the powers of variation, selection, and growth. Knowledge is, essentially, an economics inseparable from these

three powers. Every science comprises the cosmos. When we are endeavoring to discover a certain principle, we can in the laboratory observe the entire universe. We may examine the whole universe within one single element, a marvelous economy. The study of an embryo reveals the development of living forms all the way from the beginning of creation, another great economy.

The Economics of Beauty

Similar statements may be made regarding the subject of beauty. In Darwin's *Descent of Man* we find the story of the evolution of the beauty of the pheasant's tail. Since the whole universe changes, beauty too must vary. The man who today prefers the woman with oval face tomorrow likes the one with round face. Beauty too is relative. The wings of the butterfly were not always things of beauty. A study of the "eyes" in the peacock's tail affords us knowledge of the evolution of beauty. Thus the knowledge that beauty is capable of evolution leads to the development of the economics of beauty. By a study of the principles of this power of beauty to vary, we may learn that it is the indication of an inner evolution.

The Economics of the Will

In the next place there is the economics of the will. Although we cannot, on logical grounds, give our approval to the principle of the English utilitarians of "the greatest happiness of the greatest number,"

we may approve it on economic grounds. For if from one power a hundred powers may be developed, the utilitarian doctrine is not necessarily in error. The principle is one derived from the values of growth.

Next arise the economics of character and of imperfect religious or utilitarian faith. These have economic significance, but the faith referred to here is not full-orbed, but the utilitarian, partial variety of faith. Lenin's rejection of this form of institutionalized religion was, if directed against this kind of faith, quite justifiable and not in error. Hakuson Kuriyagawa's dictum, that "Religion is the seed of demons," may also be true, if he had in mind this partial kind of faith.

Economic Values and Ethical Values

From such considerations it may be seen that economics enters by degrees into the physical, the psychic, and the spiritual. And values of many kinds and forms emerge, but they are partial, and not the values of the complete life. The next question for us is, are economics and morality in present-day commercial transactions quite different things? In the content of value there are, as has been stated, three elements, the powers of variation, selection, and growth. The so-called values of the present are based upon growth: if one thing grows to one hundred, there is a profit of ninety-nine. Land rent, interest, etc., are centered in the principle of growth, a fact which needs to be known. At times growth and selection are opposed to each other, and economics and morality may appear divorced from each other. The merchant's taking of

profit may be thought to be due to the factor of growth, since by his selling he is conferring a convenience upon others and considers that he is justified in taking a large profit. If, however, there are certain social variations, A, B, and C, occurring without creating greater results for society, then the taking of profit becomes an error. From the ordinary point of view, growth alone produces utility: one power produces a thousand powers—this is the basis of the utilitarian economics. Capitalism is founded upon profit and interest. It threatens the existence of morality, presses for mere partial utility, and even though it blocks the course which complete life must follow, still thinks only of partial growth and ignores well-rounded development. Thus has sprung up the modern materialistic economics, bringing on the struggle between capitalism and socialism.

When we reason thus, the distinction between materialistic economics and life economics becomes clear: it is the moral values which, through selection, promote life upon the basis of inner evolution. Morality and economics are not fundamentally opposed to each other —in the complete life there is no distinction between them. Values are the elements which promote human growth. Economic values are those which develop upon the basis of utility.

The Economics of Partial Religious Values

Passing to the consideration of religion, we may describe it as that which man gives back to the world as the result of the stimuli received from objective life

and from Nature. When life excites the movement of expression, three processes are observable: (1) the increase in the content of variation, (2) addition of the power of selection, and (3) addition of the power of growth. Thus expression is made to the objective order, and there is a beginning of the life of human values. Wherefore, the more the religious life is stimulated, the richer becomes the content of life, until the whole cosmos is comprehended within it. Through the psychic powers all the external order is given impetus in a definite direction. Wherefore, every religious activity becomes an economic activity and all religious life is inextricably bound up with economic life.

Religious festivals furnish a good illustration. They are the result of the demand of the human heart that the offering of the whole of life be given expression. The procession of the *samurai,* the religious dance, the votive pictures, the festival cars, the display of fireworks—all these are modes of expression; all the varied objects of sight economics are brought forth. In the realm of sound the variations presented in the noise of firecrackers and fireworks, and in the dramas, are offered up before the deity. Hence, in these festivals large outlays of money are required. Magnificent churches and cathedrals are built. In the construction of the temple at Jerusalem tens of millions were expended, and to build St. Paul's Cathedral required 150 years and the investment of a million pounds. It is regarded, then, as entirely proper to spend vast sums of money for religious economics. Religious

enterprises absorb an enormous amount of energy. There are, however, instances of religious economics colliding with the ordinary economics. If the latter were the economics of the complete life, there would be no collision; but because religious emotion alone leads men to expend such tremendous economic forces, religion appears to the economics of production to appropriate an undue amount of effort. It is, then, in the realm of the economics of consumption.

The Union of the Economics of the Complete Life and Complete Economic Living

There is no great difference between the economics of life and the economics of production; but the recurring conflicts between the two result from the moulding of the religious feeling in a certain form. The religious festival is an expression of life. Life is ever expressing itself. Labor is a perennial festival, an expression of God. By creating organized consumption it promotes the content of economics. In other words, it brings about the evolution of the content of life. Therefore, when arousing activity in the sphere of expression, economic action and religious action are identical. But since we are living in a relative order, life's activity is repressed by external conditions and regulations, and becomes mechanical and accidental; the individual can no longer be self-directing, and his psychic powers are made to writhe in agony. The demolishing of these oppressions was termed by Marx "revolution," by others, "evolution." The destruction of external limitations by internal

effort is, in other words, the art of life. Since the aim of life is the attainment of the realm of freedom, economics and religion harmonize precisely. Wherefore, we reach the conclusion that economic truth and religious truth are identical.

Economics and Faith

Socialists claim that they are scientific, but not religious. There is a fragment of meaning in the statement, but it cannot be maintained to be entirely correct. Every regularly constituted principle is a self-determination which points to a certain course, chosen from among the multiform activities of life, upon which advance is to be made. In other words, it is faith. Faith is a creation of values; it is that which, through the individual's own inner creation, tends to draw him onward and upward. Whether it be socialism or anarchism, it is in the end a decision of will, and is therefore faith. Ramsay Macdonald declares that socialism is faith; and Bertrand Russell has said that Bolshevism is a faith that resembles Mohammedanism.

Since economic action is a movement of values, man, when deciding upon a course of action, exercises faith—he practices religion. Hence, economic movements and religious movements do not differ. Economics is always a movement of growth. In ancient times men believed in religious creeds, but today they accept economic articles of faith. From the point of view of the content of life, religious and economic articles of faith are identical.

"Ask, and the gift will be yours, seek and you will find, knock and the door will open to you," is the faith in free self-existence.[1] Objectively speaking, economic movements are creations of value, of utility. Economics is objective; religion subjective. In that the two have a common aim—the creation of the values of life itself—they are one and the same thing.

Love Is Clothed in Material Garments

The important fact to notice at this point is that economic movements are inevitably objective in nature, and that whenever any subjective activity seeks for objective expression it invariably becomes in some sense an economic movement. Therein it is given some material form. And so long as humanity is clothed in material dress, this relation will always persist.

Men always speak to one another, love one another, socially, through *things*. When love is not expressed materially, it falls short of being true love. "Suppose some brother or sister is ill-clad and short of daily food; if any of you says to them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that?" wrote James the kinsman of Jesus.

Love is clothed in material garments. Love which cannot express itself materially is an impaired love. Where love assumes the material symbol, economics as content of love is born. For this reason economics

[1] Faith in *Kwannon*=faith in self-existence. It is a philosophical term. If we use this term, Buddhists can understand it. "Personality" is like it, but not equivalent.—*T. Kagawa.*

is erroneously supposed to beget love. As I have remarked, economics is a life activity communicated through materials; but to regard all economics simply as material is a grave error.

True economics must regard life activity as expressed through materials as the thing of real significance, as the art of life. This art of life as outwardly expressed must be a thing of beauty; as inwardly present, it must be love itself.

Economics Is Transmuted by the Chemistry of Love

We are thus led to discern the truth that economics is completely transformed by the chemistry of love, and that society is founded upon love. In other words, where love is, a true social economics is born. Social economics based upon love is very far removed from the idea of private possession as the essence of wealth. For wealth is itself the crystallization of love, and the individual therefore may not insist upon his right to possess. The moment we awaken to this economics of love, we perceive that economic movements are essentially the same as the movements of love, and so-called socialistic movements are inherently identical with these economic activities of love.

But there are those who would promote these socialistic movements by the use of violence, an entirely wrong strategy, for violence destroys the inner qualities of life. It makes a very insignificant contribution to economics, because it is absolutely unrelated to the essence of economics.

Labor is the one way to express love. It is for this reason that in modern economic movements laboring men have come to be respected as possessors of large power. Capitalism, on the contrary, anticipating the wastage of men's capacities through the incomplete development of the economics of the senses, demands unrelentingly the provision of speculative capital, and men continue to curse the capitalism which makes profit its sole aim.

Love Is the Supreme Economics

Capitalism takes advantage of situations where social organization is lacking, it utilizes the circulating power of money, and affects the rôle of creating society. Therefore, in that future period when complex society itself will govern the pluralistic, third-and-fourth-degree-equational society and absorb the present-day society of money standards, capitalistic society will collapse and disappear.[1]

The capitalists will regret the change, but they will then discover that love is more potent than gold. The only true economic activity, I repeat, is life and its expression, and love itself is the content of this expression. Every economic activity is to be regarded as the activity of love. Love is the supreme economics, and for it everything is sacrificed. Men spend money

[1] Marx's equation is C—M—C (Commodity—Money—Capital)—a single straight line. He would solve all problems by this one straight-line, simple equation; but I do not believe the world of life can be solved by one straight-line equation, nor by a quadratic. It is more, even, than cubic: it varies in time, in growth, etc. Society is complex. Marx cannot solve its questions with mere materialism.—*T. Kagawa.*

lavishly out of self-love, and the costliness of passionate love it is needless to mention. But for the sake of love men will invest with no expectation of profit. For friend, for labor union, for the new society, men will sacrifice life without the slightest hesitation. Here, then, is the ultimate economics: the investment of life in order to create a greater life. Hereby the true economics is originated. Love is charged with the task of linking together its creation and its sacrifice.

Love is the economics of economics. It signifies value, growth, and selection. Love is the ultimate currency of life-economics.

Chapter XIV

LOVE AND LABOR

Labor Without Love Is Agony

Labor deprived of love becomes a painful servitude. The very earliest labor was for the sake of love. The lover will travel for a thousand leagues; the mother tenderly nurses her sick child through the whole night. The first labor demanded no wages but the wages of love. No weight of gold can repay a mother's love or a lover's sacrifice. For these are not commodities. They are life's art. They transcend remuneration.

Where is the love that does not demand labor? Love ever creates, always expresses; love is eternal effort. Therefore, love which has no desire to labor is counterfeit.

In these days when man is freeing himself from Nature's domination and is determined to secure self-realization, love has come to be absolutely indispensable. When man parted with Nature, he brought into being a new social character and began the endeavor through the power of combination to enter into the life of absolute self-existence. Therein began the emergence of modern capitalistic society. Men began to practice division of labor—some transported provisions, and some did weaving in the mills—creating conditions altogether different from the days when men enjoyed the blessings of fields and gardens. They

were compelled to learn the new art of fitting their personalities into the great mosaic. The selfish life of the modern man, so removed from the benefactions of Nature, demands an excessive amount of labor, with the result that labor has become completely mechanized.

However, so long as the consciousness of love stirred the hearts of men, all was well. But when this consciousness vanished, labor was turned to pain.

The Course of Emergence of Labor Value

No longer does benevolent Nature sustain a biological society, but this is a day when capital guarantees the wherewithal for existence. Labor, therefore, is no longer for love, but has come to be thought of merely as the motive power required to increase the returns on capital.

While Nature's gifts were generous, these external bounties of Nature were the only capital, and there was no discontent among the ranks of the laborers. But when the capital of natural bounties began to approach exhaustion, the content of capital by degrees became human and internal. Capital came to be thought of in terms of human capacities and the products of the combination of men's labor. Thus, labor has become the sole great foundation of modern society.

The cause of the upsetting of labor movements is to be found absolutely in the transformation of social life. As a result, even economic problems have acquired an essentially subjective character. The prices of commodities have come to be regarded as based upon the cost of labor.

But labor itself has lost its old fascination and delight. And men, in grief at this mechanization by which they are forced to spend their lives in the making of mere merchandise, are deprived of loving creation through labor.

Society's Disease of Labor Evasion

Concomitantly with the mechanization of labor, questions of hours of work and of wages began to be noisily discussed. When labor was done for love, men did not grudge twenty-four hours a day of work, but when labor's aim was altered to the production of merchandise, men began their attempts to evade work. Indeed, when men realize that manufactured articles in the unorganized productive society of today are made and sold, not in response to demand, but solely for speculation, they see the futility of it all, and lose their disposition to work. No human activity is so inconsistent, so thoughtless, so blind, as the present system of business. It merely aimlessly piles the goods on the counters and waits for customers. And if customers do not come to buy, the goods must be thrown away as entirely useless. To labor under such a system is the height of folly. It is sheer useless effort.

Economic movements are devices in the art of life. These devices are the designs of love. When labor for the sake of love was no longer known, labor degenerated to mere mechanical production, and the unwilling labor of today is the result. Working under a capitalistic system is the most unholy, the most disgusting thing in the world. For to men's efforts are ascribed only

the value of machine power. Mechanical power, when damaged, makes no complaint, but human beings air their discontents. Therefore, capitalists tend to discard man power and to substitute for it various types of machines. Yet, with the installation of machinery, the demand for man power has also increased. And thus massed humanity is being oppressed by machines.

Revolution through Love Is the Only Way Out

To effect escape from this oppression various social movements have been organized. One of these attempts has been to bring about the collapse of capitalism; another, the attempt to evade work by combination in the method of the strike.

The destruction of capitalism will not be accomplished by burning out the capitalists. Only by achieving a more nearly perfect organization of society without the guarantee of capital can a better economic system be created. Since this involves an organization of society, it is termed socialism. It is not the simple-equational, social system of capitalism—impersonal, based upon money-centered exchange value—but a solid, four-power society. Therefore, there is no possibility of organizing society except by the close cohesion of personalities. Where a simple equational society has collapsed, it is impossible for a four-powered order to appear. The development and reconstruction must proceed from first power to square, from square to cubic, in order that socialism may be perfected. Large effort and determination are demanded if the society

of commodity values and simple-equational surplus value is to be developed into a purposive organization of labor.

Strikes are pathological phenomena in human society. In an ideal society they certainly would not occur. When, thanks to capitalism, the day came when the roots of love died, strikes made their appearance. From the standpoint of the true life of man, there can be no life happier than the life of labor. Quietude may be permitted only between the periods of labor. Labor should always be creative. Man's first work was creation. But labor sickened and became corrupted, and changed into repetitive, mechanical production wherein strikes were taught. Yet I am certain that strikes and factory lockouts and class clashes will not redeem mankind, and much less will the labor production of a capitalistic system.

The real trouble is the dearth of love. Love is the only wealth. Men will spend anything in order to purchase love. Jewels, costumes, palaces replete with every artifice of beauty—all are for the sake of love. If only love be bestowed upon us, every economic problem will be solved.

Labor is love's highest creation. Labor is the activity of expression. Love is its trade mark. Without labor the perfecting of love is impossible, and without love labor is excruciating.

Love and Socialism

The movement for socialism aims at restoring love to labor, and labor to love. Labor without love hurts

like walking barefoot among thorns, while love without labor is playing with the toys of the devil.

I abominate the present world order in which labor and love are divorced. When love discarded labor, labor abandoned love. Labor became punishment and love was changed into treason. To reunite the two, men have devised all the schemes of anarchism, nihilism, terrorism, despotism, and what not—but all have proved futile.

Labor which is not for love, labor which is spent for destruction and violence, curtails all of life. Militarism and violent anarchism, these are the greatest curtailers of life. What eventuates from all the labor of the 770,000 who manufacture wine, and of the 1,000,000 who work in the manufacture of cigarettes? In order to drag men away from love and kick them into the grave, capitalism forces such labor upon men. It is the hungry demon that devours loveless men.

And there are those beings who evade labor and attempt to sell a false love to men—the secret prostitutes at the crossways, the barmaids, the *geishas*, the ladies of the idle rich class! They are worse than leeches.

Society Is Love Expressed

When love and labor are at last united, men will for the first time be enabled to bring social life to its consummation. Labor alone can maintain the body social. But loveless labor casts men down into the abyss of hell.

Love is the eternal creator, the perennial revolutionist. And love is ever the ally of labor. Love

alone gives cohesiveness to society. In fact, what I mean by "society" is "love expressed." Social economics is determined by the depth of love. Its credit system, its exchanges, its investments, its traffic, its communications, its production, its consumption—all are determined by the depth of love. Love rejuvenates society. With love, then, let us effect our reorganization. With love let us purify. Love is the eternal revolutionist.

Chapter XV

LOVE AND SOCIETY

What Is "Society"?

Under a variety of titles such as "Social Policy," or "Social Principles," numberless proposals and theories relating to society have been put forth. But we have yet to hear a complete explanation of what society really is. One says, "Society is a union formed by two or more individuals." But when we inquire why the union is necessary, no explanation is offered. "Combination is necessary for the purpose of material production," says someone. Another defines society as "A new aggregation formed by the combination of the two sexes."

However, all this still fails to explain what society actually is and what purpose it fulfils. Are factories society? Are cities, schools, banks, markets, troops of soldiers, churches? Do these constitute true society?

All these, it is true, have their purposes and organizations. Are they for this reason to be called society? And are men really satisfied with society as composed of these organizations? May we not say, in a word, that a society constituted of these groups has no ultimate aim? and further, that society is not in itself an aim?

What, then, is the nature of true society?

Just as man's aim is to achieve the reality of freedom, that is, to become like God, so too, herein is to be found the aim of society. For society cannot exist apart from man, which means in effect that the realm of freedom, unattainable by man single-handed, may be reached through the united strength of two or more men. The three principles which determine the course of evolution, namely, variation, growth, and selection, are not after all possible of realization by a single individual. Therefore, two or more individuals combine and seek their attainment. In other words, society is the union of two or more individuals for the purpose of achieving the perfection which a single individual is powerless to secure.

Society Possesses the Totality of Personality

In explaining the nature of society one may say, "Society is a grouping together of people of dissimilar natures." Or, again, "Individuals of the same species combine their efforts." In my view both statements are correct. Society, then, we may say, is an aggregation of individuals who supplement each other and coöperate in order to become stronger, more nearly perfect. It is the hundreds of millions of human beings who would share in striving after Godlike perfection. In other words, society is the assembling of imperfect individuals for the purpose of securing something more nearly perfect. We may say that while each person possesses the fragments of personality, society possesses the totality of personality. Some individuals think, some sing, and some compose. A single individual

who could do all three of these things would be complete, but since three individuals have as many different capacities, some social organization becomes necessary.

My argument may appear to some to be too dogmatic, but my statements are reinforced by the phenomena of sex differentiation in animal society, which is organized in a marvelously interesting manner. Many people do not comprehend the reason for sex differentiation. Darwin himself was unable to comprehend it thoroughly, but today the reason for sex selection has become clearer. The primary reason is the heightening of cell activity. The strength of single cells, which tend to become enfeebled and finally exhausted, is multiplied several hundred times by oxidation—600 times, according to Dr. Jacques Loeb.

A Society Based upon Physical Instincts

But in addition to such physicochemical processes, there is in sex selection a mysterious force which augments the energy of the chromosomes, resulting in a higher degree of accord with the environment and an enlarged sphere of freedom. That is, sex differentiation is a secret contrivance which has been evolved both for the purpose of synthesizing experiences which have differed because of the extremely primitive biological organization of society, and also for fortifying the energy of the species.

Biological society which has made the sex differentiation creates before long, through childbirth, the

parent-child relation. This relation develops into the family, then the tribe, and finally the race. Thus is developed a biological society founded upon the physical instincts.

Since in a biological society instinctive action is extremely prevalent, many of the parts of the society combine unconsciously. A society of this kind appears to be living a dream life. Hence, subconscious habits prevail. For the maintenance of the family line plunder marriage is practiced. Countless struggles occur. Through prowess in fighting, the patriarchs and men of power are given their positions. These positions become hereditary and form the foundation for the tribal mythology. This mythology controls the group, who live as it were in a dream.

In the biological society exterior, superhuman powers, rather than inner powers, are believed in. For this reason, the one in power always wears the garment of a god. The birth of a child is believed to be the direct gift of the child from the god. The first-born is dedicated to the god, and the first fruits also are offered. Religious ceremonies and government are identical in meaning. Human beings, too, are sacrificed to the god. All experiences are dreamlike. Therefore, in a biological society historical happenings are infrequent. There is neither growth or progress, but simply increase in the number of the children.

Even in this society, however, there comes a time when men's souls awaken and the cry is raised, "On to the psychical order!"

The Emergence of Psychical Society

Advancing to the psychical stage of society, mankind reaches, technically and consciously, its appointed place. To each man is given to determine his sphere of activity: the teacher in the school, the priest in the temple, the soldier on the battle field, the merchant in the mart, the actor upon the stage. In this society mythology has already lost its power. And as each individual proceeds by virtue of his own dignity in the direction chosen, a new type of love awakens.

Psychical society builds cities. A society of extreme variations and excessive mass production is formed. The extreme variations, through exchange, build up commercial markets, and the mills of mass production create industrial cities. Multitudes are attracted to the cities, fascinated by the superficial variety. They toil in the factories for their bread, and spend their money for diverse commodities.

Psychical society permits each individual to separate and go as he pleases, thus creating extreme free competition. Whereupon there develops a maelstrom of struggle, with no unity and no control. The best fitted individuals secure the best places, while the unfit weep in distressing circumstances. It is in this manner that psychical society has brought into being the strange civilization of modern times—an urban civilization, abnormal and void of mutual aid, which men call "free competition."

The free competition brings in struggle, struggle creates armies, and the armies combine with the mythical powers of the olden times. Present-day

civilization is psychical, but is not as yet a fully awakened civilization. It lacks selection. It is a civilization seemingly delirious, a society which thinks it quite natural for the strong to oppress the weak.

In this society morality is treated as limited psychic law. It is not observed as the ethics of the aggregate of society, but is regarded as an interest esteemed among a small coterie of self-denying folk.

The Appearance of Capitalistic Society

Many of the groups into which psychical society is variously divided select their own aims and set out in different directions. Accordingly, society becomes pluralistic, discovering authority after authority. No longer can the groups pride themselves upon mere military power. They give themselves airs, rather, over money power, and we witness the appearance of a capitalistic society. The reason for this boasting of money power inheres in the fact that to aid in the process of weaving together this multifariously divided, pluralistic society, the fixed standard of value adopted, the medium which must needs be current in any group whatsoever, is money. This is tantamount to saying that in psychical society none but psychical forces really control. Wherefore, military power ceases to function, for it is replaced by money power based upon profit taking. Thus money power, in order to rouse the society to action, initiates the activities of the capitalists, and the pluralistic, psychical society is transformed into a capitalistic society.

The Supposedly Capitalistic Society

Pluralistic society is, however, always pluralistic. Since nothing can control it, a supposed unification is achieved through profit and money power. Yet is it an imaginary, not a real, unity. If social unity possessing genuine inner power is attained, the fictitious unity as a matter of course vanishes.

The declaration of socialism is just this, that when society is perfectly organized, the fictitious capitalistic society of the present will naturally pass away. In fact, when a psychically divided society awakens to true social consciousness, it will, of course, strike down the fictitious régime of capitalism and create an ameliorated, spiritual society.

Scientific socialists, interpreting capitalistic culture as materialistic, have done so because they were pointing out this imagined money-power system, and in this sense the criticism of materialism is not in error. But as the psychical laboring class by degrees awakens inwardly, it inevitably comes to bear antipathy toward the supposedly all-powerful class. Thus, the psychical society pluralistically divided, comes to the point where it awakens from the unconscious, money-powered unity to a self-consciousness which is, so to speak, class conscious. Up to this point the supposedly all-powerful class maintains its connection with the class of biological power in forming a mysterious, half-conscious, goblin-like society. But as the deeper, inner, social instincts are awakened, the external defects gradually become apparent, and the result is a genuinely awakened social organization.

An Ethical Society Founded upon Love

Unless men are awakened inwardly, a genuine society is impossible. One which is liable to destruction by an external power is not as yet a true society. Just as passionate love fears no sword, so genuine society fears no power whatsoever. A society which is fully awakened has advanced far beyond the might-principle of biological society. Military power plays no great part in organizing society. The same holds true in regard to money power. In a genuine society men who have awakened to the consciousness of humanity join together through their inner will to unite. A combination of this type I would term an ethical society. In this society neither imaginary force nor external power possesses any restrictive influence. Each individual is bound to the others by all the inner instincts of humanity. That is to say, herein is formed for the first time a genuine society in which every individual is infused with love: love works through each individual; love is the foundation of the body social.

Thus is created a society in which no person is oppressed, no one is deceived by profit making, no one is shunned. It is a society of free coöperation, where no one is overbearing and no person is humiliated. No further need exists for uniting people by the absurd method of a fictitious power, and without recourse to money power the society is sufficiently united through its own organization. It possesses a coöperative aim and follows a coöperative process. Since this aim is the free aim of a free society, there is no objection to calling it socialism. For true socialism, rather than

being a system built up by class struggle, signifies nothing else than a psychical society awakened to genuine social consciousness. It banishes by the help of a perfect organization the imaginary money power which has sought to unite the pluralistic society.

In brief, unless the evolution of inner love is recognized, it is impossible to understand the development of socialistic morality. In other words, socialism means social principle. Without the instinct of inner love social organization is not feasible. I believe that the effort to bring in a genuinely socialistic order will be successful only through the awakening of inner love. A conqueror state which has prevailed by struggle, whether composed of propertied groups or proletariat, is not a perfect society, for it is not founded upon love.

The Society of Love, Without Conquest or Ruling Power

I am unable to regard a society tainted by conquest, whatever may have been the nature of the conquest, as an ideal society. A true society must be a free society subduing no one at all, but closely cohering by love. Wherefore, I cannot believe that the Kaiser, or Lenin, or Mussolini have formed ideal societies.

The ideal society is not imposed from without, but springs up from within. It is not created by an individual, but by the society itself. It is not forced upon men, but is born in response to a necessity which defies disunion. A society of such a nature may be said to constitute one vast personality, each individual member bearing one function of that personality. Thus is

created a social organization in which no one is ostracized, no one is unnecessary, everyone produces and everyone consumes—a society possessing a conscience, in which neither color of skin, nor physical features, nor age, nor quality in art, ignores any other portion of human nature. This society is the ideal society—it is the Kingdom of God.

Herein is to be found none of the present-day hate, or crime, or impurity, or dearth of love. None is master, for all are masters and all are workers. Conquest and power retire, and love alone rules this order. In this genuine society love is the final victor.

Chapter XVI

LOVE AND MY NEIGHBOR

Settlement Work

In 1916 I visited Hull House, Chicago, the settlement under the administration of Miss Jane Addams. I was astonished at the size of the building, with its theater, concert hall, gymnasium, *ateliers*, the large dining hall accommodating three hundred people, and weaving room. In short, all the departments of social service were housed in this settlement. The location is in the Italian quarter, and the people of the neighborhood were continually moving. I also visited the large settlement of the Presbyterians on 104th Street in New York, under the supervision of Doctor White. Another, which though smaller is most efficiently managed, is the University Settlement in New York. In the last named, club work is the principal form of activity, amusements being, as at Hull House, secondary. It was on these visits to New York and Chicago that I was first brought heartily to recognize the usefulness of settlement work.

The Speculative Greed of Capitalism in Solid Form—the Modern City

Settlement work is of course not a revolutionary movement aimed at the fundamental reconstruction

of society. Nor is it a form of economic activity. It is, I think, more appropriate to describe it as a form of educational endeavor.

Modern cities are the solidified expression of the greed of capitalism, a society where even deformed persons can make a fair income by exhibiting themselves. In this world of speculative luck, if only there is an opening for a little money making, countless poor folk swarm, trying to get places as criers for shows. The quarter to which they flow—this economic, social, racial, occupational maelstrom—is the slum.

The slum may be found in every city in the world, but the slums of Europe and America are international. There is the Jewish quarter, the Bohemian, the Negro, the Italian; in fact, every nationality has its quarter. In contrast to these, what we call slums in Japan are very simple affairs. The groups in the slums of the Occident, though living in the same city, have no connection with each other, occupationally, socially, or as castes. Within society, smaller, separate societies exist, and as Huxley said, the slums become the barbarian districts of the civilized metropolis. When these pandemonia develop in our cities, it becomes imperative to consider what measures may be taken toward the amelioration of the conditions.

Barnett and Toynbee

As a matter of fact, in the capitalistic cities of today people separated by a single wall are utter strangers, and in times of sickness or distress neighbors never

come to one's aid. Originally, they all came to the city with the idea of getting jobs as criers for shows, wherefore there was no reason for them to speak politely to each other as neighbors. If they did say anything, it was merely the formal greetings of acquaintances. The movement to abolish these divisions of class, occupation, and economic status, and to make people more neighborly, was begun first in the east side of London by Rev. Samuel Barnett.

For several years Barnett labored alone, and was then joined by Arnold Toynbee, a man of great beauty of character. Toynbee had been a well-known lecturer at Oxford University, but he centered all his energies upon his work in the slums, studied the condition of the poor, and considered measures for their relief. In a very few years, however, he died, and his friends, in pursuance of his wishes, built a settlement house, which they named Toynbee Memorial Hall. The name of Toynbee, with a new beauty of sound, was carried to the ends of the earth. Many have followed in Toynbee's footsteps. In the cities of America many, Miss Addams being the foremost, have entered into neighborhood betterment movements.

Character Bankrupts Who Bark for Shows

But in truth a world in which neighborhood movements must be maintained is an unhappy world, one in need of fundamental reconstruction. So long as classes stand opposed to each other, society cannot be bettered by mere neighborhood movements.

My own life in the slums was first undertaken for the purpose of investigation. And through my years of life with these poor folk I was led to a truly great discovery, namely, that poor people and the so-called proletariat are two absolutely different things. Karl Kautsky has, I believe, said something like this in his *Proletariat Theory*, but upon personal experience I felt it acutely.

The proletariat is not made up of bankrupts, in character, in mind, or in body. It is the best of the laboring class. The only trouble is that the members are uncertain as to livelihood, dependent in occupations, socially without credit, and standing alone. The poor are not so: they are one stage lower than the proletariat. The majority are character bankrupts and are psychically altered in their natures. Physically they are, many of them, ill or deformed or disabled. Yet in modern capitalistic centers even these character bankrupts have some uses. Since they can qualify as barkers for shows, they have influence among the gamblers, become rowdy quellers for prostitute houses, strike breakers, "mad dogs" when mad dogs are needed, and are always on the lookout for their characteristic job as barkers for shows.

Disposition of the Deformed and Disabled

Although the world is very large, it would be an astonishing thing if there could be found, in Japan, or China, or in Western countries, a slum which did not boast of its gamblers. Even in Chicago, the individual who has the most influence in the slums is not Miss

Addams but the slum boss, the head of the bullies. These plundering groups approve of the capitalistic order, and they steal from both the rich and the poor; and they are kept, in this capitalistic age, because even such mad dogs as they are at times a necessity. If we make a thorough investigation of any slum, we discover that the character bankrupts are quite prosperous, and that the good working folk are kept gasping under their oppression. The gamblers, of course, prosper, and then there are the groups allied with secret prostitution, the blackmailers, and the go-betweens in clandestine love affairs.

The less corrupt groups in the slums are the unskilled workers. The rope and rag pickers, the rat catchers, the funeral porters, the candy venders, and the drain cleaners are among the better groups. Then follow the beggars and the crippled and disabled. The fact that in the slum of about 2,000 tenements where I lived there were nearly 800 deformed people indicates how many of these unfortunates are leading sad lives at the very bottom of society.

Thinking of these conditions I can but doubt if character bankrupts can ever improve their lot in the world, even though a régime of socialism were achieved. Some say it were better if such people could all be killed off. It were easy to let these people die, but to help them scientifically and make friends of them, from the motive of human love, is not altogether an unworthy effort. I consider that these people, these dregs of society, are absolutely different in nature from genuine laborers. For the latter it is unnecessary to carry on

neighborhood improvement movements. It is sufficient to permit them to have good labor unions. They elevate their own position by class struggle. But for people who through their own physical, mental, or spiritual incapacities are unable to ascend toward emancipation, neighborhood movements are indispensable.

Neighborhood Movements Demand Sacrifices

In betterment work there are inexpressible hardships to be endured. It is not a work which can be accomplished by mere money. If it were, then the wealthy could do it. But this work is beyond the power of property: it may be done only by the contact of character. Men and women of social power must needs make the great sacrifice of going and living among those who are social castaways. I say it is a sacrifice, for they must suffer constantly from threats, misunderstandings, poverty, and hardships.

Conspicuous movements such as socialism attract the attention of society forthwith, but the work of nursing sick folk fails to draw people's notice. Folk who are ill require nursing, and for folk who are socially ill a similar service of nursing is needful. These folk do not have the health that the laboring classes have. They are the portion of society that is eternally ailing. It were no trouble at all to kill them. Indeed, killing off all those ill with contagious diseases and all the discharged convicts would relieve the world of much vexation. But just as we have hospitals in which the effort is made to repair broken bodies and lead them

back to a relatively better course of life, so must we have a concern toward folk who are socially ill.

At least it is necessary to make the effort to arrest the social malady while it is light, so that the contagion may not spread. I believe that in this endeavor relief systems will inevitably be required, even if a socialistic age be ushered in. An insurance system is a form of relief, though it goes under a different name. But the bringing into the slums of these relief measures through education forms what is called neighborhood work.

Kindness to Neighbors

The fundamental spirit of settlement work is kindness to neighbors. It is just helping a man as a neighbor because he is in trouble right beside you. Settlement work by no means requires the construction of elaborate buildings. It is quite enough if men and women who prefer plain living go into the slum tenements and cheerfully dwell there. Sometimes, to advertise the work, people will build a large establishment, but that is not the true spirit of the settlement. It is quite sufficient if you, even though naked, show kindness to your neighbors.

This spirit is not one that makes a fuss over religion or doctrine or belief or philosophy. It is not even a method of evangelism. It is simply being kind to one's neighbors. It means becoming a nurse to the child cast away in the alley, teaching reading to the old man who is ashamed to go to a night school, becoming a sewing teacher, an adviser in personal matters, a friend to folk who lack the comforts of life. It may

not be easy work, but neither is it to be done through unreasonable hardship. One has to travel with little baggage, but must keep on going, unremittingly.

Mr. Catchpool, the assistant director of Toynbee Hall, says that recently there have been formed nine unions of unskilled workers at Toynbee Hall. In studying the slum district from this center the need for these unions came to be felt, and this development followed, in which were grouped together all the women who were doing piece work. This is an ideal form of neighborhood work.

Neighborhood Work Without Reports

If one attempts settlement work on too elaborate a scale, one must yield to capitalism, and settlement work degenerated by capitalism is futile. Since in this work the methods that are kindest toward the neighbors must be adopted, it must, if labor unions prove necessary, start such movements against capitalism. Therefore, neighborhood work cannot be oppressed by capitalism. In this work there is no call to do anything violent. All that is necessary is to work hard with a free spirit.

When I asked Miss Addams for reports of her work, she replied that there were none. "I don't make reports," she said, "because the work is my own."

My neighborhood movement is my own humble work—my own and the sacrificial service of a few who have been sympathetic. Penniless as I was, I could not dream of attempting anything on the scale of Hull House. I do not believe that work such as

that at Hull House can be done by everyone; but the humble sort of work that I am doing can be done by all. If one does have some money, let one do various things as long as the funds hold out. When there are no funds, then work barehanded. With this feeling I worked fourteen years in the slums, and today I still hold it unchanged.

Women Are Suited to Neighborhood Work

I would have women especially understand this neighborhood work, for they are by nature fitted for it. One reason for the success of Miss Addams' work is that it is carried on by a woman. The work of Miss Ward in Henry Street, New York, in organizing the Volunteer Nurses Association and carrying on her neighborhood work, is held in high respect by all. I believe that in neighborhood betterment work the one best fitted is the possessor of a refined nature, of delicate feeling, such as women usually have. If a person wishes to live in the slum tenements with a purpose such as I had, he or she can begin the work at any time, without the slightest anxiety about finances. My belief is that if college graduates will thus actually practice coöperative life with the women and the young people of the submerged tenth, entering into the life of love, social conditions will undoubtedly be transformed.

Chapter XVII

LOVE AND EDUCATION

Education and Health

I held certain ideas regarding the training of children before spending years in the slums teaching children, but when, in the ninth year after our wedding, our first boy was born, I was forced to consider very carefully what policy should be adopted in educating our child. If we had not been working in the slums, there would have been no occasion for us to worry thus about our boy's training; but since we were living there and wished to continue working for the slum folk, the coming of the child was for us a very serious affair. From the time that my wife became pregnant I suffered anxiety, for all the while disorderly drunken people were about us and rogues would come in to threaten us. Knowing as I did the high mortality of infants in the slums, I felt that it would be absolutely impossible for us to raise our child in the slums. I had investigated the mortality of infants in our neighborhood and was astonished to discover that of 62 born in one year 45 had died. How could we expect to raise our boy in a slum where the infant mortality was so high?

The mortality of infants in Japan has increased with the growth in the number of laborers in the cities. I recollect that in the year 1913 the mortality of infants

was 151 per thousand. As compared with the rate for the whole country the mortality in the slums was four times as high. Therefore I felt that raising children in the slums amounted to murdering more than half of them within the first year. My first undertaking, then, was to find in the vicinity of the slum a house suitable for the child and his mother.

The Difficulty of Raising Children in the Slums

In reality it is quite to be expected that children cannot be brought up in the slums, for we adults were constantly troubled with skin diseases, and my wife and I both were afflicted continually with trachoma. As for other contagious diseases, during the thirteen and a half years that we lived here, our slum was thrice stricken with the plague, five times with cholera, twice with dysentery, thrice with smallpox, and every year without exception with typhus. The conditions were extremely dangerous. In particular, at the time of the smallpox epidemic of 1917, ours was the only house that escaped, there being deaths in every other house. Every day from our slum seventeen on an average were taken to the quarantine hospital. When the influenza epidemic occurred, people died in practically every house, and in our home my wife and I were the only ones left alive. From the summer of 1920 to the end of the following year we had to send six typhus patients from our home to the quarantine hospital.

Fighting against these diseases in the slums was inevitably hard work, but in the slums particularly there is always the danger of contracting tuberculosis when

one becomes a bit exhausted. Practically every exhausted person, if allowed to continue so, develops advanced pulmonary tuberculosis. I had nursed scores of these people, and I did not have the heart to raise our boy in the slums. However, since I could not live far away from the slum, we decided upon living with my mother on the street facing the slum.

Children Growing Up Predisposed to Illness

The children of the slums are for the reasons that I have stated absolutely to be pitied. It is strange that they grow up at all. In particular, think of the babies that are carried strapped to the backs of their mothers who must go out to work all day, with no time allowed for changing the babies more than once or twice. How sore and blistered their skin becomes from being kept tied soaking wet on their mothers' backs. There are nurseries in the slums, to be sure, but they are extremely poor, and can accommodate but few. The consequence is that many children are practically left alone in the alleys. When they become big enough to walk about, they shortly, from lack of sleep, become completely changed in disposition.

I can make the positive statement that ninety-nine of every hundred children in the slums suffer from nervous exhaustion, the reason being that every one of them suffers from insufficient sleep. The chief causes for this condition are the cooplike houses, the lack of bedding, the incessant biting of bedbugs, fleas, and lice, and the absence of means of relief from the heat of summer and the cold of winter. If I say no more than

this, the reader will merely think that these are the conditions to be expected in the slums, but let one actually live in the slums and one will inescapably come to feel what fearful enemies to humanity all these conditions are.

Give the Children Restful Sleep, Health, and Comfort

Take the pest of bedbugs alone: Mr. K. Hashimoto, the principal of the Reigan Primary School, in Fukagawa, Tokyo, in his report, *A Study of the Special Teaching of Children in the Doss Houses,* writes that of 49 children investigated, 39 were unable to sleep in the summer because of bedbugs; and he gives a table of the number of bedbugs killed each night in the houses, ranging from 14 in five houses up to 90 in one house, twelve of the houses reporting more than 40 each night, showing what cruel suffering the children are forced to endure. From my own experience, there are no homes in the slums where less than 45 bedbugs are killed nightly. Every summer we slept in a kind of hammock, but even then my wife suffered from nervous exhaustion throughout the summer. As for the slum children, this loss of sleep utterly changes their natures. Add to this the malnutrition and the shocking environment of the slums, and it will be seen how absolutely impossible it is to look for good children to come from the slums. In the earnest hope of providing for these children just a little chance for sleep and health and consolation, we have struggled and collected a limited equipment.

The Relation of Nutrition to Child Training

It was not until I went into the slums to live that I came to know the essence of education, and discovered concretely the effect of environment upon the people. My fundamentals of social reconstruction are based upon the thinking I did in the slums, and my principles of education also are synthesized from the essential points which I saw and reflected upon there. These principles which, after mature thinking, I came to see clearly, were formed upon the conception of education as an art. Therefore, I would avoid absolutely having the feeling that I must teach or must be taught.

A child's heart is like marble, and the teacher is the sculptor who carves it. The artist first selects his materials. He must also, in order to prevent injury to the materials, perfect a plan for their preservation. Therefore, the child's nutrition and his psychical states as well, have to be studied. If there are physiological and psychological deficiencies, the training of the child is impossible. I have in consequence become tremendously concerned about the problem of children's nutrition.

We cannot force education upon weak, sickly children. They are not fit for sculpturing. The character of the children's nutrition until the fifth year of age affects them even up to adult life. I have studied the faces of the slum children and compared them with thoses of Imperial University students, and have been astonished at the vast difference due to nutrition. Since practically all of the students were well nourished in their early childhood, their skin shows a fine elastic-

ity. In the faces of the slum children, however, the skin at the borders of the hair is dark brown in color, a result of malnutrition, and the spots on their faces are evidence of poor circulation of the blood. Hence, I never scold a bad boy who is undernourished. I first try to find out what elements of nourishment are lacking, and give him something to eat instead of scolding him. If it is absolutely necessary to scold a boy, I never do it during his meal.

If the child is given nourishing food, growth becomes apparent, and the bad character resulting from malnutrition gradually improves. I have had not a little experience of such cases. The children who were vicious when young but became better as they grew older, were the undernourished children; and just in proportion as they were given the proper nourishment their characters improved.

The Influence of Nutrition upon Studies

The manner in which insufficient nutrition affected the progress of children in school became evident from studies which I made of the poor children in one of the special elementary schools in Osaka. I prepared a table of the physical records of these children during the six-year course and compared them with the averages of the 150,000 children from all sections of the country, as shown in the investigation made by the Department of Education. The average height of the poor boys, I discovered, was 1.2 inches less, and that of the girls 1.8 inches less, than the all-Japan averages; and their weights I found to be, for every age, about eight pounds

less in the case of the boys, and more than twelve pounds less for the girls. With such a condition of undernourishment it followed, as the records showed, that failures among the girls were more numerous, while the records of the boys too were very low—far lower than are ever seen in the ordinary elementary schools. The nourishment of school children is receiving much attention in Western countries, in many of them the government assuming the expenses of the children's food. In England and in America some cities, Philadelphia, for example, provide by law for the nourishment of the children.

But even when children are well nourished, they cannot be well trained if they do not sleep sufficiently. I endeavor, in cases of this kind, to provide some means for them to get undisturbed rest. After considering the physical side I take up the psychological relations. I inquire about the lineage of the parents and grandparents and the circumstances of the relatives. I endeavor also to ascertain if there is a criminal strain in the family, if any suicides, any insanity, any abnormal person, or any genius. The matter of lineage is something incontestable, and generally fits in with the laws of heredity. There are many investigators who inquire only regarding the parents' descent, but that is insufficient: it is absolutely necessary to learn the circumstances of the relatives.

It seems to be true that illegitimate children are inferior to legitimate. This is probably due to bad stock, but the influences of nutrition and of moral relations also are operative. Statistics of Western coun-

tries as well as of Japan show the inferiority of illegitimate children. In particular, we must without fail take into consideration the psychological effects of drinking alcoholic beverages, of syphilis, tuberculosis, etc. And after classifying the idiots and the weak-minded children, we must examine further into the children's psychological states.

Tests of Feeling and Will

Today various forms of mental tests are employed, but the majority of these tests confine themselves to the sphere of cognition. I regret that tests of the emotions and the will have not as yet been devised. In the measurement of cognition the Binet-Simon tests are relatively good, yet in the spheres of the feelings and the will they are quite worthless. Wherefore, a superior child entering the kindergarten, if tested under the forms now employed, will in all probability fail to pass the test. I believe that if a child is well developed emotionally and volitionally, there is no reason at all for disappointment if he is somewhat retarded on the cognitive side.

My method of testing a child's mentality is ordinarily by means of his spoken words and his conversation. The child who speaks distinctly is usually superior mentally, and is proportionally well developed on the side of the will. Furthermore, by conversation with the child I test his mentality. The method does not differ at all from the psychoanalysis by which a specialist in mental diseases studies the personality of his patient. I consider that the methods of

psychoanalysis are making a large contribution to education.

But the thing that gives me dreadful concern, as I consider the child physically, is the fact that before the art of life which we term education is completed, most of the material—the child's delicate nature—is demolished. To one who has lived in the slums as I have done, it is easy to understand the marked psychological influence of environment.

Soul Scars and Soul Hygiene

In the slums, where there are more scandals in a single day than there are in a whole year in some remote village, matters are forever in confusion. There are, for instance, the prostitutes walking about unabashed; there are the murders, the gambling, the family quarrels, the drunkenness, the doings of the pickpockets and the thieves—these sordid events of the neighborhood, which are every day repeatedly indented upon the brain of the child. Unless the child is exceptional, his soul is inevitably scarred by the psychological impressions from such surroundings. In psychoanalysis these are termed psychic traumata, or soul scars, and once etched upon the urn of the child's soul, they are there for life; and the child, as long as these psychic scars from the environment remain, cannot be made into a good child. The treatment for removing the soul scars I term soul hygiene. And just as physical hygiene is impossible in the slums, so the hygiene of the heart is impossible in these rookeries, these slums of the soul. On becoming a father, I feared both

the physical and the spiritual insanitation of the slums.

Only a short time before this I had had my brother's child with me in the slum for a short time. A vagabond carried the little one, then only two years old, into a wine shop and, meaning to be kind, gave him *sake* to drink. As a result my little nephew learned the taste of *sake*, and in the following New Year holidays distressed his parents by asking for a drink of *sake*. He even began to use rude language, imitating the villains who used to come to my home. He is now in Dalny and I have no anxiety about him, but I fear lest it prove impossible to wipe away the heart scars which through my carelessness he received in the slum.

From the difficulties encountered in the first stage of education to the problems of actually attempting soul sculpture, I have been compelled to consider a variety of subjects.

My Art of Teaching

When I teach children, I approach the task as an artist, and when standing before children I concentrate all my powers. Teaching is my act of creation. I never do my teaching with any feeling of distaste. When I play with children, I must not impose my way of playing upon them. Never must I forget that, however charming they are, the children are themselves central, and I cannot use them as I would use utensils, for myself. The child is my creation. Therefore, the task of teaching absorbs me completely.

Feeling thus, it appears to me when I observe teachers at their work, that there are multitudes of them who

fail to have any consciousness of the artistry of teaching. They accordingly lack earnestness. People even take positions temporarily in schools as teachers. I fear that the teaching they do injures the children's minds. I cannot help hoping that the teachers in the elementary schools will follow their profession with somewhat more of the creative feeling.

In the next place, I would not, when teaching, have the children who are to be my creations regard me as their model. I put every ounce of my energy into my teaching. But when I sculpture a child, since he is to be my creation, I desire to produce something superior to my present self. Heretofore, in our education we have felt quite satisfied if the pupil became like the teacher, but in education as creation it does not do to fit the child into a certain mould. I must endeavor to find something in the child's soul which as yet has not been discovered. That is what creation means. It is just like digging a mine: men employ various devices until they reach the vein of ore. After that it becomes a process of getting out the ore. It is here that the difference between medieval and modern educational methods appears.

Shun the Ladle-and-Ruler Education

Froebel taught children, using philosophical symbols, while Madame Montessori, from the anthropological standpoint, endeavored to induce sense perception and thus to approach the soul of the child. In my view, however, it is necessary to employ, in addition to their methods, every possible device for bringing about the

unfolding of the child's whole nature. While Jesus said, "It is enough that the disciple become as his master," he also declared, "He who believes in me will do the very deeds I do, and still greater deeds than these," and we shall do well if we meditate upon this word of the Son of God. In other words, Jesus hints that as the result of the teaching process the pupil may become greater than his teacher.

Education has heretofore tended to be merely a process of ladling the facts that the teacher has acquired into the child's mind. The child was compelled to absorb a vast number of unnecessary facts, which had no relation whatever to his own life, with the result that the child began to exhibit tendencies which were actually pathological. Secondary education in Japan stands as the most notorious example. The schools are organized on military models, and in consequence the whole learning process is regimentalized. The khaki-colored lessons have indeed little in them that appeals to the mind of the boy. The result is that the graduates of the middle schools are not fitted to do anything useful.

The Natural Development of Machines

I do not have much confidence in the kind of education given in the schools of the present, and the more I come into contact with workingmen the deeper my feeling becomes. The various crafts which the workingmen are taught in their apprenticeship are of course of the nature of an education, but the men for the most part learn naturally, and there is no coercion. They

come to know all about their machines. In fact, they know them nearly as well as if they were parts of their own bodies. All that they acquire is real knowledge, and since their knowledge is acquired in a natural manner, it comes to pass that among workingmen a great many inventors are developed. I call this process the natural development of machines.

Unless the education of the schools too can actually train the instincts of the children, it cannot be called genuine education. In other words, the school training of the present is too superficial, and the result is that the life of feeling and will and the absorption of knowledge do not proceed interrelatedly. It is for this reason largely that our college graduates are quite unable to go into a factory and do a workingman's job. They know the theory, but their theory is not vitalized. It remains undigested, and is in consequence rapidly forgotten. Moreover, their knowledge is not knowledge which they really seek for; it is poured into unwilling minds, and therefore, according to psychological law, with the passing of time it is completely forgotten.

I would have our schools give the children the knowledge that they keenly wish to get. William James declared that knowledge develops where it is sought for, and Cohen, the German philosopher, says that knowledge is a product. Therefore, we must select the kind of training which will lead the children to produce knowledge.

The school training of today is not production but consumption. For the children it is as little possible of digestion as stones are. In contrast to it, the knowl-

edge which workingmen acquire is experiential, is produced naturally. Hence, they take huge satisfaction in acquiring it. I believe that in order to secure a reconstruction of our education into this type it is imperative that we scrap our present regimentalized system. We must transform it into a freer type, a training which has more of the atmosphere of industry. The present system of entrance examinations is ridiculous. If we will equip the schools to give the children the training that they wish to have, the need for entrance examinations will vanish. Then, after the children have been given a definite course of training their qualities will be indicated by the character of the work that they produce. It is, therefore, a most gratifying trend in education in Japan that recently self-motivated education and free education have been introduced in some schools.

Social Reconstruction Through Education

Paul Natorp, the advocate of educational socialism, says that true world reconstruction will be accomplished, not by political or economic reconstruction, but solely through educational reorganization. I concur with him. As long as education is confined to forms, it is unreasonable to hope for the realization of our ideals, but if we consider the essence of education to be the art of life which springs out of the real stuff of human nature, I believe that we may look to education for the major accomplishment in our social reconstruction.

The natural sciences have in modern times fundamentally altered human living, and the people have

experienced an awakening through the common education which teaches these sciences. Modern democracy cannot in its thinking ignore the progress of this common education. It is quite proper to consider, rather, that the development of modern democracy has been the fruitage of the revolution of knowledge and of education. Some thinkers apparently suppose that democracy has been built up solely upon the basis of politics and economics, but their error arises from their failure to grasp the essential nature of democracy. They ignore the necessity for making the soul of man the point of departure in their thinking.

I believe that social reconstruction must proceed away from the present superficial common education to an inner educational socialism. And it must be made possible for every workingman to secure the education which he demands. Only thus can a truly ideal society be realized. In the meantime, while men are expecting the reconstruction of society to be achieved through politics and economics alone, their souls are left famished and in deep distress.

Education Which Is Truly Creative

Upon the basis of my experience of hardships in the slums I have concluded that in the salvaging of the dreadful slums of the present, swarming with imbeciles, morons, insane folk, altered personalities, cripples, and sick folk, politics and economics alone are impotent. Further, so long as these slums exist, which are forever scarring the souls of the children, it will be impossible to create a finer, higher type of humanity. I have

practically despaired of saving the slum dwellers over twelve years of age. The so-called laboring classes have it in their power to devise means of emancipation by forming unions; but the poor, who depend upon others, are barely able to keep alive. They are physical and mental cripples, who show no possibility of any thoroughgoing redemption. I believe, therefore, that the way to rid the world of poverty is to give our attention to the children under twelve. That is, the true way to redeem the poor is to give the children a genuinely creative education in order not only that they may be made fully capable of independent living, but also that from their number may appear individuals endowed with extraordinary abilities.

It is in this sense that I would base the fundamental tone for our coming social movements upon educational socialism. It is thus that we shall be able to establish a superior society, a society which does not bend before authority, which emancipates the proletariat through the spirit of love and mutual aid, is released by the natural and descriptive sciences from superstition, lives always with its ideals firmly in mind, and ignores the demand for bread through violence—a reconstructed society with high vision.

The Essence of Educational Reconstruction Is in the Discovery of Human Nature

Finally, I would say concerning the essence of educational reconstruction that eventually every problem of reconstruction is a problem of human nature. The

reconstruction of human nature depends absolutely upon the power of evolution, and where the principles of evolution are practically applied there will be true education. Education may be defined as a psychological phenomenon induced by bringing into play the learning power of man's nature. In the process neither external endeavor nor economic power have any part. It consists simply in calling forth the original nature of man and causing it to respond to stimuli. Therefore, what is called educational reconstruction is to be carried out in accordance with the elemental demands of human nature itself. Nothing results from the mere application of external stimuli, however many and various they may be. The essence of educational reformation consists in the discovery of human nature. Educational movements are entirely devoid of authority if this principle is neglected.

The training of an individual is a process which may not be undertaken in middle age: it is possible only when there is a seething up of forces from within. It is in the period from about the seventh year to the twenty-fifth that this process of seething up is most active in the human soul, and then it is that the individual is extremely teachable. After the age of thirty a hardening of the individual's nature sets in, and teaching becomes difficult. This truth is valid also in the education of a nation: a people which has reached the stage of fixation cannot be taught, for teaching is possible only during the period when there is this national upwelling from within, when the nation is in the developing stage.

The man or woman who would teach, therefore, must be one who is teachable, one who is ever growing. The principle of educational democracy, as I term it, is here operative. For heretofore, the educator has regarded all things as fixed, and the teacher has been made out to be invariably superior to his pupil. The consequence has been that the teacher has failed to realize that there are such things as laws of growth. And so long as growth is ignored, there can be no such thing as education. Hence, habitually to regard the teacher as superior to the learner is an error. Only when the teacher himself is growing can he be a leader of growing children or of a growing nation; and the attempt to pour all into the same fixed mould violates the essential nature of education.

My Project for the Advance of Humanity

As I have intimated, education implies the reconstruction of human nature, and this reconstruction must rely upon evolutionary forces. To pour these forces into moulds is impossible. Wherefore, teachers who undertake stereotyped education are, I contend, ignoring the very nature of education itself, and are obstructing the evolutionary process. Education is a lighted fuse: it is the process of applying as stimulus the learning that human society has amassed, in order to assist invention and discovery. Where, as a result, something has been added to this body of learning, education has achieved its aim. Education through the natural sciences and education through the cultural sciences are in essence identi-

cal: each is a means for advancing man to a better position.

It is therefore the duty of the teacher to make it his highest concern to place no obstruction in the way of the pupil's development. Educational method in medieval times bound the student absolutely to the example of the teacher. It plucked away the fuse from the invention and discovery which issue from youthful minds. Wherefore, Rousseau cried, "Back to Nature!" which meant "Remove the mistaken restraints!" Rousseau's advice was good, but in this connection it must be noted that removing restraints and going in for invention are two entirely different matters. "Back to Nature" urges emancipation from the mistaken training of the past, but gives no hint at all of the new order of invention. Education, in the sense that I mean it to have, not merely teaches a return to Nature but suggests the order of invention, based upon the nature of man. In other words, education is perforce always idealistic. Between a simple return to Nature and the discovery of a truly *human* nature there is a marked difference. Our way of advance, then, lies in both breaking down the formalism of the past and ever discovering fresh undertakings to carry forward.

The Teacher Is Perpetually the Encourager of Growth

In order to discover the true nature of man, all the sundry unreal forms in society have got to be fundamentally renovated. If the business of education were merely that of defining existing society and teaching

how to maintain it, there would be no necessity of opposing the present social system; but if we are to create a more highly advanced society, then we cannot rest satisfied with the education of today.

The idea held by those who think that if the social system and environment are reconstructed, education will thereby be reorganized, is a gross error. Social environment is external: it is not man's inner nature itself. Therefore, if these men think that the essence of education can be clarified merely by materialistic philosophy, they err sadly. Education in its essence must ever be spontaneous, psychological, ethical, and in the true sense, religious. Education of this type is in reality the Art of Life.

Thinking in this fashion we see that the reorganization of education cannot be a forced reconstruction. If education simply insures that the fountain of love and life springing forth from within is not obstructed, it will do well. And as for the teacher, if he will think of himself as the guardian of this fountain, he will do well.

The mistake of the educator has been that of regarding himself as teacher, whereas it would have been better if he had thought of himself as perpetual stimulator of growth. The way to democracy is not alone through equality and freedom. It is as well through growth. Where youth can grow as did those who came before them, and further have the possibility of growing more than their predecessors, there the idea of equality is thoroughgoing. The so-called freedom which is, however, quite lacking in content, is utterly futile. Free-

dom must mean *freedom to grow.* There is nothing so dangerous as growthless freedom.

Equality through growth, freedom through growth, may be attained only through the process of education. With full realization of this truth, then, we must press toward the belief that true social reorganization may be achieved solely through an educational reconstruction motivated by love.

The duty of the teacher is that of nurse, of guide—the guide of ever-growing humanity. Unremitting guidance—what is it but love intrinsic? Love is the eternal teacher. And education by love is basal in the reorganization of society.

Chapter XVIII

LOVE AND ART

Where There Is No Life There Is No Art

Where life is expressed, the arts are born. Where life is extinguished, the arts too are lost.

Life ever creates new values to enrich the content of the *ego*. Every value is a joy, an aim. These values in their totality are the onward march of life itself toward free self-existence.

In the arts of man there are multiform canons. For just as the economics of the senses obeys the impressions of the different senses, so the sense arts are related to the various sensations. For the eye the forms of sculpture, painting, and architecture are created; for the ear, poetry and music; for the muscles, the dance. And with the progress of man's ideas the drama, the novel, and the love of Nature come into being. To my thinking, these various partial arts are, as compared to the Art of Life upon which I am continually meditating, extremely meager entities. Even the subjective arts, the novel and the drama, are not to be compared in strength with the synthesized Art of Life.

I have all through this book been endeavoring to explain the content of this Art of Life. For me science is a grand art. It is the production, the creation of life,

the highest of the subjective arts, holding at its summit the reality of objectivity. Science is the most glorious of the arts of life.

Economics, as I have explained, is one of the arts of life—not senseless, mechanical mass production, but creation, production, for the sake of life—the art *par excellence.*

Basedow's Disease in the Arts

There appears to be an extraordinary number of these ignorant partial artists who fail to discern that morality is a life art; but folk who would seek for beauty must withdraw far from syphilitic uncleanness. Can the art of wine and impurity become true art? What ecstasy can there be in this art of wine-inflamed bacchantes? Ah, you defectives, you sufferers from Basedow's disease in art, with your great bulging eyes—you who for color and outline trample down soul and life—what authority is there in the expressions of your sense art, limited only to the visual!

That there is in your art a certain ecstasy, I do not deny. A partial ecstasy is of course possible. But to be compelled to call this an art—this art of brain syphilis and alcohol—is a veritable shame! It is a degenerate art, a paradise of the mentally diseased, a babbling over the cups, the art of the noseless vagabonds of Paris!

But the Art of Life is the device for carving beauty upon life. In this sculpturing there are artistic principles to be observed. These principles form what we term morality.

Morality as the Glorious Art

To make life truly pure, passionate love emerges. Who will deny that love is a human art? Passionate love is the creation of life, the ecstasy in response to the highest. There are many, therefore, who think that all the partial arts were created for the sake of love. Nothing reveals so clearly as love what the Art of Life is. All the partial arts are absorbed by love. Importunately love demands the effort of young life. Nothing other than passionate love is in itself aim, happiness, and consummation of life's purpose.

To this day in Japan passionate love has been persecuted by our national morality. The Japanese national feeling, which has set duty to family and country against human feeling, has tended to regard love as impropriety, as opposed to duty. The tendency is a result of the extreme persecution to which love has been subjected in the struggle for existence during a period when freedom of life and of art were not permitted, and no aim other than fighting existed. Under such conditions life itself becomes an accursed thing. The effect of this constant external oppression has been that morality as the Art of Life—the glorious art which makes passionate love, social love, and the love of humanity fundamental—has not been accorded recognition.

Limpid Life Is Intrinsically a Joy

But morality is in truth an inner development. The progress of this inner power is itself an aim: the *ego* makes the decisions and the *ego* creates. This power

which enables the *ego* to make its decisions and to create the new self within, is love. Both passionate love and sacred love are at once the inner satisfaction of the *ego* and the creation of the content of the *ego*. In themselves these are aims.

Passionate love is the perfect Art of Life. But it would be a huge mistake for us to suppose that passionate love is the final Art of Life. For even though one has no experience of passionate love, one's life can be intrinsically a joyous art. Many fail to grasp this truth. Every art of the past shows that lives which did not experience passionate love were nevertheless, when lived in pureness, in themselves marvelously joyful. The birds of the Amazon country, though pursued by enemy birds, forget their distress as soon as they fly away to other parts.[1] For life itself is throbbing activity. It is said that when men mount in airplanes several thousand feet up in the air, they spontaneously begin singing and their faces are lighted with smiles. So should it be with the life of humanity.

This adoration of life appeared in ancient ages under the name of religion. Through it all, the primitive sense arts were born. The earliest songs were hymns, the earliest paintings were religious. The first music, the first drama, the first sculpture, were created in the presence of the gods and idols and expressly for their sake. The temple festivals were celebrated, employing the sense-arts as expressions of life—all offered in adoration to the deities.

[1] See *Adventures on the Amazon*, by Bates.

Schopenhauer's View of Art

The more intense the subjectivity of an art grows, the more intricate become its canons and rules. The arts of architecture, sculpture, music, and the drama, which ought to be understood by the generality of people, must, while observing the principles of sense-psychology, keep in mind the psychology of the crowd. But, on the other hand, since this approaches general life, there must be sought therein an outlet for man's life. Therefore, while religion must be considered to be the art of the complete man, it must inevitably be the synthesis of the partial arts.

Schopenhauer and Hartmann, holding curious ideas regarding art, have said something to the effect that since beauty is the thing which temporarily saves unredeemable human life, art is of the nature of a salvation whose ecstasy is religious. Their statements are interesting, but paradoxes enter because they think of human art and life as separate entities. For how can art even temporarily save human life which is unsavable? And how can the essential elements of ecstasy be discovered in music—the highest art, according to Schopenhauer—when music is not the art of the whole man, but a partial art? Only in life itself can these elements be found. Are there not in life, even if but few in number, these elements which must be saved? Schopenhauer forgot that the partial is only a fraction of the whole.

Art Is the Adoration of Salvation

In early ages when man was sensitive to the urge of the life that pulsated within him, he knew no distinction

between life and art. Art was but one of the fragments of life activity. Religion was its whole, its foundation. But man's development has been fragmental, and in our modern civilization religion and art are divorced, as are also goodness and beauty. And many folk who specialize in the beautiful create their sculpture, their paintings, and their music solely to appeal to the senses.

The content of the beautiful, however, is forever developing; and penetrating more and more deeply into man's nature, its sphere enlarges, until all of life becomes artistic contrast. In other words, many of the ideal arts—poetry, romance, certain forms of music—when they are modes of regarding Nature, are religion intrinsic.

Furthermore, for us the time has come when we see the sense-arts and the ideal arts each as directive, not of what may be termed a synthesized art, but of the different units of life. Thus, if any of the primal elements of beauty, or rather those elements which can deepen beauty, or (from the subjective standpoint) become beautiful, still remain in this salvationless life of man, we may consider that the life which contains art is in itself salvation. And art, then, is religion—the adoration of salvation.

Education is the realm of life which has best embraced the understanding of the Art of Life. In Life Art, if morality is the architecture, passionate love the painting, and religion the music, then education is the sculpture. No more fascinating sculpture exists than education. Its material is the child, its chisel the teacher, its

spirit love. What a profound time-sculpture it is! Spirit is transmitted to spirit, soul to soul, and within the lump of clay the very breath of God enkindles life!

From the Partial Sense Arts to the Ideal Arts

Man is at present awakening gradually from the age of the partial sense arts to the art of ideas. All painting—futurist, cubist, post-impressionist—points in this direction, all awakening from sense to a higher subjectivity. It is the effort through objective symbols—color and outline—to tell forth the urge of the life within, the effort to project before the senses a life which is super-sensual. It is the endeavor to hear the movement of the mystery of life in plants, in animals, in inanimate Nature, in light, in the face of man, in the stream in the dead of night; the effort to retrieve through the super-sensual power of ideas the connection between Nature's vanished life and the inanimate; the effort through the new sense, that of ideas near to Divinity, to remold the ugliness of objectivity into forms of beauty.

This potent art will leap forth from canvas and clay-lump, and impress a fresh mould upon living flesh. The partial arts of the old forms will then furnish the symbols for expressing the Art of Life, and supply the arrangement of the terms in the given equation. But this alone will be without import. Just as a meaningless musical tone may become the symbol for an idea, so painting, romance, architecture, nay, each of the partial arts has, together with its own aim, a certain transcendent meaning. This higher meaning is first bestowed

in the Art of Life. That which is confined to itself does not develop. That alone grows which has transcendent import, and this growing entity is life.

The Art of Life has aim and transcendent meaning. In passionate love this is most clearly seen. For it is in itself an aim, and has the higher mission of perpetuating racial life.

The Value of "Art for Art's Sake"

To the saying, "Art for art's sake," I have no objection whatever. It is not different from saying, "Light for the eye," and the creation of beauty for the eye according to the canons and rules is something to take joy in doing. But, advancing a step further, we must inquire what relation exists between the partial arts and the art of complete life. There is a saying, "Man sacrifices virtue for a beautiful woman." It is just as if we should say, "Sacrifice an ear for an eye." And from the partial, relative point of view, I see no reason for objecting to this position.

Yet, in addition to visible beauty there is the far greater beauty of the whole individual, and the most mistaken notion possible is the idea that in goodness there are none of the elements of beauty. If there be a beauty which it is impossible for us to approve of, it is for the reason that there is in it that which endangers the foundations of the very reality of the beautiful.

The Origin of Beauty

We must, then, consider the origin of beauty and the reason for its emergence. It is relatively easy to ac-

count for the origin of goodness and truth, but the origin of beauty is not easily to be ascertained. Why does the beautiful exist? Some would explain its origin by the argument for utility. For example, they attempt, in explaining evolution by sex selection, to show that beauty had its rise through the desire for color. Others, from the standpoint of the absolute, endeavor to show that beauty is the fitting of the relative peg into the fixed hole of absolute value. But why should beauty alone be absolute, and goodness and truth relative? In fact, beauty, as distinguished from goodness and truth, is bound by more numerous objective limitations and rules. And this fact furnishes the reason for men thinking that in beauty there is a latent absolute quality. But there is no reason why beauty alone should be absolute. Only life is absolute. Beauty varies relatively to the variation of life.

If I am asked, then, why beauty has been placed in the content of life, I reply with the only possible answer, that beauty is of the very essence of life. For life is fascinating, life is itself beautiful. Life is worth living for life itself, and possesses beauty as a formal value. An absolute value is one which has the power to provide its own content for its own sake. In absolute value the unlovely is remoulded into the beautiful. For, to the Almighty, all things have the same value as that which we call beautiful.

This, then, is the reason why, in a relative world, beauty alone is regarded as having a nature close to the absolute. With this only, life is well worth living.

With this only, where life is worth living, partial values emerge, and the life which takes these fragmental values and fits them as a mosaic within the complete man, may be said to be a beautiful life. Here "art for art's sake" is born. Since with merely this, life is worth living, art is employed in utilitarian fashion as the tool of sexual desire.

Life Is Intrinsically Beautiful

But the essence of beauty lies simply in its power to reveal in a relative world the uniqueness of life itself. It is as if, on the long road to the absolute, flowers are strewn about some of the mile posts.

Life is intrinsically worth living. It is beautiful and to be desired. And as it draws us onward, it becomes the means by which we are, as our lives are prolonged, unconsciously ushered into life's freedom.

The doctrine of evolution regards beauty as the tool of sex-selection. But beauty did not emerge entirely for the purpose of sex-selection. Beauty existed before selection, and came to be utilized by selection. In connection with sex-selection this truth may be maintained.

Beauty is attached to the content of life itself. Life has employed the process of selection in order to lift living things to this point, and endeavors to lead beauty on to the realm of freedom where it may be enjoyed unrestrictedly.

Life itself is beauty. Beauty and life appear to be separated because life is relative, just as in the relative order reality and value are apparently separate.

Beauty and Love

To those whose selfhood is not established beauty is bestowed entirely in objective forms, but to those whose *ego* is established it is bestowed as an inner creation. That is, beauty, just as goodness, flows from the objective into the subjective world. This is the mode of the evolution of beauty, paralleling the evolution of love. Nay, in the Art of Life, love itself is the content of the art.

If we can understand why love has been bestowed, we shall know why beauty has been given. Love is the content of life. There is no loveless life. It is only in a relative order that love and life appear to be dissociated. Life is in itself an aim, and even when the aim is perfected life still remains. That which is in itself an aim is love. In other words, beauty and love are one and the same in essence. Beauty is the form seen objectively, while love is the form viewed subjectively.

Where there is no love there is no art. Love reveals the life of the Absolute. Where absolute life is revealed, there absolute beauty, also, is revealed. The sole road leading to beauty is love. Mount up the ladder of love! For at the top is the throne of God.

Chapter XIX

LOVE AND SCIENCE

The Conflict Between Science and Religion

It is said by some that love and science are not to be confused, that the realms of the two differ, that love is the flame of passion, and therefore harmful to scientific investigation.

If these contentions be true, then is science something akin to asceticism? Is the scientist a recluse? Can there be any science apart from mankind? Is not science an extension of human life? In my own view, there is nothing so romantic as science.

It is also said that science conflicts with religion. For the doctor of dried herbs shut up in the university museum it may be so, but for the seeker after living things in a living world such talk is fantastical. There was a time in the past when so-called science and so-called religion were in conflict, but it was rather like saying the eye was in conflict with the face! The face boasted that it held the eye, not because it wanted the eye for seeing but for mere looks. And the eye scorned the face because it had only form but could not see. The logic of emotion that would *live* was in conflict with the experience that would *know*. But apart from man these two realms of truth are non-existent.

In the realm of religion is taught the wisdom of the will-to-be-thus, while through science is imparted the knowledge of how the external world exists. There is, then, no inherent reason for conflict between the two. Some present-day pseudo-scientists fail to comprehend the religion of life because they negate the law by which man is to live. And if present-day pseudo-religionists slander science, they are maligning the structure of the cosmos as the content of life. The two, science and religion, are not really discrete. But in Occident and Orient many still think them incompatible, and day by day the laboratories of science and the piety of religion get farther apart.

Two Physical Realms

Even the scientist lives not only in a world of biological necessity, but as well in a world of psychic urge. Men, however, tend to confuse necessity and urge. In the laws of life there is here no dualism, but a necessary order upon two different levels. Not even the scientist can discard one of these and continue to live. Do not scientists make overtures for marriage and exhibit infatuation with beauty? It is, therefore, a great error to treat these two realms as separable.

Necessity and Purpose

Penetrating more deeply into human nature, we discover that consciousness attains its value where necessity is changed into purpose. The essence of life inheres in growth, variation, and selection. Consciousness awakens to purpose. It cannot, of course, know abso-

lute purpose, but becomes alive to momentary inner aims. These inner aims by degrees rise in quality from the mere physical, such as "I want to drink tea and eat bread," to the psychic, "I want to study," "I want to view the cherry blossoms," and thence on to the ethical, "Let us love one another," "I want to make a better world," "I would save the weak," "I would emancipate the proletariat"—the aims being transformed to ever-rising ideals. Such is human nature. That which necessity can teach man is bestowed as experience acquired on his road of advance. That is, in the progress of life the existence of various laws is taught to man experientially. Hence, there was a reason for ancient man expanding his own life to include all objectivity and thinking of the whole cosmos as one gigantic human being; but with subsequent development man has learned that in human life there are limits and that man himself is infinitely inconsequential.

The so-called scientists who learned the fact of man's insignificance next imagined that the thought of man's having a purpose could be discarded, and finally arrived at the position of regarding man as a species of machine. That is, they came to think of man as the objectification of necessity and as incapable of higher development. To this necessity they applied the term causality, and they even reached the point of believing that man is governed by causality and unable to move in any direction.

These scientists, however, failed to remember that apart from man no such thing as causality exists. There is, of course, this causality which man has discovered.

He has learned that in the variability of the world there are certain laws, certain restrictions, and a certain temporal order; that there is never any confusion, or lack of restrictions, or disorder; that neither chance nor blindness rule, but that all is under the government of certain laws.

There Is No Necessity Apart from Purpose

Certain people tend to consider man's machines as blind. But their error is manifest. Every one of man's machines has a purpose for man, and whether the mechanism itself is conscious of its purpose or not, it has structure, order, and temporal sequence. It is absolutely not a mixture of chance and blindness. Every mechanism invented by man has an inner human aim. The spinning wheel is made for the purpose of spinning thread; the pump for the purpose of raising water. Each machine is a fitting together of the cosmic laws which man has discovered, a combination of the laws which man has through his inner purpose searched out. The machine and the inner purpose are thus united.

Cosmic necessity, too, is something which man has discovered—not cold necessity, but the necessity which sanctions man's inner purpose. Nay, it is possible to say more than this: the necessity in the universe is a necessity which enfolds man's inner purpose; and it transpires that the necessity which, as man developed, was thought to bind him, is on the contrary easily utilizable, and advances concomitantly with man's purpose.

In ancient times man was unable to fly. Now man can fly. Thus the necessity of the past differs from the necessity of the present. In other words, that which we regard today as necessary is not an absolute necessity, but one viewed from a certain level of experience. The necessity revealed in experience is that made known in life. As life is prolonged, the essence of its necessity is more deeply conveyed to us. That is to say, apart from purpose necessity is absolutely unthinkable.

Science Viewed from the Standpoint of Relativity

Einstein's principle of relativity regards all as in a state of flux. Matter is regarded as flowing force, upon one point of which we fix our attention. That is, according to Einstein, matter and force are qualitatively the same. I have no objection to this view. When we think of matter as flowing, it is force; when we think of it as quiescent at one point, it becomes matter.

I believe that the case is the same with purpose and necessity. Man always thinks with some purpose. To ask one to think without purpose, aimlessly, would be absurd. Man possesses life which continually moves forward, exhibiting certain tendencies. Though the individual may not be able to see the goal, he inwardly knows at least where he is next arriving.

When moving with purpose, restrictions are placed upon the mode of motion. These are summed up in the term causality. To us who live in a relative order it is apparent that ours is a world where behind the

purpose there are laws. That is, it is a world of spatial limits and a temporal order.

Deduction and Induction as Content of Life

That which may be known intuitively within the life of the soul is capable of being deduced, but that which works externally may not be known except by inductive methods. However, there is something which binds together induction and deduction, namely, life. Life moves with purpose, and as it moves, experiences are accumulated.

Yet I am unable to think after the fashion of William James, who advocated the pragmatic theory of truth—the idea that all truth is utilitarian and has no absolute value. We live, it is true, in a relative world. Truth, then, may be regarded as relative. But since life itself is perceived intuitively, and value judgments when made have in them absolute elements, it is impossible that all things should be regarded from the utilitarian point of view.

However, we should not lose sight of James' contribution, which consisted in reëxplaining truth in human terms. It was well that James reëxplained truth thus, but his real adventure lay in his effort to dispel the absoluteness which is the very essence of truth. The objective world is not the creation of subjectivity. Objectivity as the content of subjectivity, which appears as the content of life, is the result of the experiences of life.

It is in this sense that knowledge is spoken of as the product of life. Knowledge differs from reality. It is

received through the avenues of limited sensations. If there could be a device for observing the content of objectivity, knowledge would indubitably be given in forms quite different from the content which it now possesses. That is, we are to think that as life evolves, the categories of knowledge too undergo evolution.

The Evolution of Life and the Emergence of Science

As life evolves, man grows. His knowledge becomes systematized, and science is born. Science may be taken to signify the activity of the intelligence which studies the structure of the universe and the laws of its changes. Science is the cosmic structure which we look out upon from the windows of the soul. Or, again, we may say that science is the microcosm framed together within man's soul. The universe which we know is merely that given through the extremely limited activities of our five senses. It is of the nature of a symbol. That is, the external creation that man knows is a universe which has undergone a reconstruction. To it is added all the feelings of the inner life, giving a knowledge of the essence of reality. Therefore, science is for the soul's life the most fascinating of romances. It is the illumination newly bestowed when life is surgent.

How, then, can religionists scorn this truth that is so human? And why is it that the creators of such radiance cannot comprehend the religion of life? It is because the scientist does not perceive the essence of science, and the religionist fails to grasp the nature of religion. The great errors are these: the scientist con-

siders himself more scientific as he becomes more like inorganic substance, while the religionist is satisfied with abusing science. Yet the relation between science and religion is as close as that between face and eye, or body and limbs: they are not to be disputed over or to be separated.

Science Seen as Drama

If I am to tell how I feel, the more I study science the greater becomes my wonder at the dignity of life, its dramatic nature, and its marvelous design.

Science is a splendid drama. There is nothing more romantic. For me, locomotives and wireless messages are poems and dramas. They are the musical tones of vibrant life. They are the devices to help man to love; they are the passage toward the higher refinement of life.

Science is the "feeler" of life, the revelation bestowed upon the living. Science is, for the man who thinks only of the struggle for existence, undoubtedly an amazing weapon: it creates military airplanes and submarine torpedoes. But to him who dreams of a world of mutual aid, science is the new power which plans mills and cities and all the communications that serve to strengthen the ties between men. Even aside from these utilitarian aims, I look upon science as the great window of the soul, the supreme revelation of reality.

The Drama of the Inanimate

Let me sit in the physical laboratory, quite removed from thoughts of utility, like a selfless, desireless scholar

of the cloister, and hear what science has to tell me. Does it not tell of the drama of life activity? In the biology classroom naturally, but even in the physics lecture room, usually thought of as tasteless and dry as dust, I behold the drama of the inanimate. Have you witnessed the Brownian movement of molecules? Or the activity of elements excited by electricity, moving in orbits similar to those of celestial bodies?

Have you seen the seeming surprise of the electrons when a plate of tin is bombarded by X-rays? Have you ever thought of such things as the arrangement of electrons, the evolution of molecules, or the development of colloids?

Have you measured the velocities of the stars by means of their spectra? The physics of electrons, of geology, and of the celestial bodies is all of a piece. In it are to be discovered the secrets of this globe, the habitat of humanity.

If physics be dramatic, chemistry is still more so. But I must avoid the tedium of minute explanation.

Science as the Extension of Man's Soul

Science has turned man's soul inside out. It is the content of the soul observed externally. Just as the kitchen is the extension of man's stomach, so science is the extension of the soul. Where is the man who does not love his own stomach? So with science—it is the content of the soul. Where is the man who does not love his own soul? I cannot understand how man can fear science. Those so-called failures of civilization,

Tolstoy and his followers, how ridiculous it is that so many among them have nervously feared science!

Science is not the enemy of the soul. It is the soul's ally. Fraudulent science is indeed the soul's enemy, but genuine science is the ally of life and spirit.

Science Reveals Cosmic Love

I would penetrate still deeper. The inanimate world speaks to us through science. It tells of the evolution of the universe, of its fixed laws, and of immutable cosmic energy. Listening to its revelation, I am awed by the depth of cosmic love. The vital love which I have thought out in the depths of my small soul is explained cosmically by the light of science streaming in through the windows of the soul.

When science first taught the theory of evolution and the laws of universal gravitation, the indestructibility of matter, and the conservation of energy, insignificant men began thinking that God was no longer necessary and declared their belief in these fragmentary principles. They cast out the God of Life and declared their preference for the principles produced by the soul's experience of external life. But is there any man who is able to establish the proofs for this absolute law of the indestructibility of all existence? Does anything other than absolute life behind the *ego* establish the truth of the principle?

These principles all—are they not the inner structure of life, externally, objectively, reflected? These entities which possess an absolute quality—are they not God? The ideas that God and law are disparate, that God and

energy are disjunct, that indestructible matter can exist apart from indestructible force, *i. e.*, apart from God—such are the fantastic ideas ground out by the inconsequential, low-grade, unintelligent pseudo-scientists of the nineteenth century.

However, I cordially sympathize with them. They were men of divided selves, unable to find control, unity, of their personalities. But in the affection of the universe for humanity, which we know through science—by such knowledge as that the blood which courses through man's arteries has something of the same quality as the water of the sea—man may feel the pulsations of the cosmos come beating into his soul.

The inanimate world is not meaninglessly ranged before man's eyes: all creation stands beside the path of a marvelous evolution. While some entities approach man, others would flee from him.

But the totality is a stupendous drama. Quite apart from the idea of all being "for man," after the utilitarian conception, they unite in composing a vast drama.

Science Viewed as Religion

When I peer at a test tube or look through a telescope, I feel as if I were entering the great theater of the universe. I seem to be transported from my lonely life upon the earth to the life of cosmic will. Science is in this sense a splendid religion. It does not guarantee direction of conduct through the will, but it gives relief through meanings and ideas. It is for this reason that the scientists of today are forsaking formal religion and becoming interested in natural science.

Indeed, for the thinking man of today natural science has a higher attraction than formal religion. It reveals the secrets of Nature. It loves those who love Nature. I do not consider it wicked for the natural scientist to remain shut up in his solitary cell. The inner temple of Nature may be even more mysterious than that of formal religion. The intelligent production of life, its direction, its deep emotion too, possess far more of the bread of life than does unregenerate formal religion.

I love science passionately; I delight in it. Science is the perfect gift of God. It is the sole window through which we may know the good will which inanimate Nature holds for us. Science is in truth the religion of ideas.

The Starting Point of the New Science

But unfortunately science is lame. Ideas are not the totality of life. Ideas afford mankind only certain suggestions. They do not teach humanity how to reach its goal. They teach the existence of God, but do not impart the device for becoming divine.

We wish to become divine. Failing of this hope, science is useless. The reason why we study science arises from this high ambition. If we term the science up to the present the science of reason, then may we not call the new science the science of volition?

Science is the movement preparatory to our becoming divine. None of us may take the cowardly attitude of disregarding science. When man starts thus from the controlled self, science is never a traitor to humanity. It is the perfect friend of life and love. I would beg of

scientists that they look not only at the fragmentary sciences, but open their eyes to the vaster science.

I love science passionately. For me, science is that which most forcefully reveals the drama of inanimate Nature, and ushers me into the theater of the cosmos. I could not live a day without science.

My religion, while taking for its foundation the intuitive perception of the inner life, makes science, which looks in through the windows of the soul, its adornment. My religion has over it the dome of science. Science for me possesses the greatest function of perfect religion.

Science is my soul art, the art of truth which God reveals for me. Through science I know how powerfully I am loved by the Cosmic Will. For the new religion of life, science is intrinsically the supreme solace, the strongest love. Just in the degree that it is a great radiance, it becomes the potent love which shapes the content of the soul.

I do not flee from science. Into the laboratory, into the dissecting room, into the typhoon, into the flames would I rush. I believe in the new religion of life, and therefore I know that science is a perennially fresh contribution to the soul.

Chapter XX

LOVE AND RECOGNITION

Love Dynamic Within

When man sets out from the indistinctly conscious world of mutual aid to the more conscious world of life based upon self-awakening, then comes the birth of a new love—the dynamic which creates all souls afresh, even those who have failed in the process of natural selection. Love is the new life of moral selection, directed not alone toward superior beings, but in particular toward the weak, lifting them by its tremendous efforts.

These efforts of love, however, are not due to the strength of the individual himself. In 1 John 4:7 are the words: "Beloved, let us love one another, for love belongs to God, and everyone who loves is born of God and knows God." "Everyone who loves," *i. e.*, every man who is impelled forward by a new conscience originating in an awakened inner perception, considers that he is loving others, but he learns that as a matter of fact his love is due, not to his own power, but to the effort of the God of Life, dynamic within his soul. The man who loves others is alone able to perceive Divinity dynamic within him. John further writes: "He who does not love, does not know God, for God is love. This is how the love of God has

appeared for us, by God sending his only Son into the world, so that by him we might live."[1]

Definition of the Essence of Love

The phrase "that . . . we might live" means precisely that it is life, through love, that maintains the creative process. And "the love of God has appeared for us" conveys the same idea as "God proves his love for us" in Romans 5:8. That is, God's love does not extend only to those whom it likes, but with the same effort which it employs in creating a new world, it draws even those who are estranged from God, those who seem worthless, within the sphere of His mercy. Thus arise the tolerance and the strength of love. The power which remoulds even criminals, who from the criterion of natural selection would be excluded, is neither mutual aid nor social justice, but is, absolutely, God's new creation. Such is the signification of John's words.

It is twenty years since I entered into the life of faith, yet even today I have not fathomed all the meaning there is in the words, "He who does not love, does not know God, for God is love." We are bound to wonder at John's depth of experience and the profundity of his characterization of love.

Morality in Europe Before the Coming of Jesus

I am convinced that Christianity's victory over Europe was through the one word *love*. Before the coming of Christ the condition of Europe was one of

[1] 1 John 4:9.

extreme cruelty. It is no exaggeration to say that love was absolutely non-existent.

According to Wallace's *The World of Life*, plant and animal life in the valleys of the Alps exhibits unparalleled struggle. This condition of struggle is not confined to plants and animals: it exists also among mankind. In these Alpine valleys the number of folk who have perished in vain is unimaginably great. It is even said that there were races living here who were more combative than the Cro-Magnon peoples. But the fighting folk perished in their struggles, and their conquerors likewise perished.

Wallace characterizes the Alpine valleys as the "melting pot of human struggle." And it was in this crucible of conflicts that the World War boiled over. Not alone the races of men who dwelt here, but the gods of the Hun mythology as well were fighting gods, full of fierce cruelty.

But suddenly there appeared here Jesus' religion of love. Maeterlinck says that in Europe the world's horns grow—the two great horns, one the horn of France, and the other, Germany. For from the beginning of the world the Teutons and the Latins have continued their struggles. However, into this arena of struggle appeared the evangel of love, through Jesus—an event of deep import.

The Rhythmic Rebirth of the Gospel of Love

The evangel of love has its rebirth periodically in Europe, whose history is a record of alternating love and conflict. The budding forth in Europe today, in

this period following the Great War, of a world religious reconstruction is after all merely one octave in this rhythmic series. May it not be that Europe will continue thus in this repetition of peace and war and eventually fail of salvation and perish in its struggles?

In other periods, love and struggle came not only alternately, but simultaneously—on the one hand there was war, and on the other an emergence of love. There were, for example, at the time of the German Revolution cases like that of the army lieutenant who crawled out from the trenches, threw away all his possessions, and began proclaiming love and the Cross.

But, upon careful observation of present-day conditions in Europe, it is correct, I believe, to say that in these Alpine valleys genuine love is not yet born. The appearance of the love-order which developed in the spirit of Jesus is still far off. The hope for this love order is, of course, not wanting, even in Europe. As the love order approaches emergence, the birth pangs are upon them, and they are believing in this religion of love.

The Emergence of Recognition Through Love

There are folk who claim that they do not understand Jesus' teaching of love, and they therefore ask if exciting struggle is not to be preferred to feeble love. But I am confident that when there is felt that inner power dynamic with life, men will surely find within their souls the fresh force of love.

Naturally, to the man who sees nothing but struggle, the emergence of the morality of love which is bestowed upon us is something incomprehensible. Here is where

men need to remember the declaration of the New Testament thinkers that our recognition of God must be through love. The failure to know God is unquestionably due to the failure to love. It is not "the emergence of love and recognition," as M. Kurata has it in the title of his popular book, but "the emergence of *recognition through love.*"

Men find it difficult to understand this. They think that they can of themselves find God. The idea of recognizing God through love is a bit hard for them to grasp. They claim that John's theory of love is one quite divorced from knowledge. In their view, knowledge is shrewd, but love is stupid.

Thinkers Who Failed to Comprehend Love

The philosophy of Schopenhauer taught that the will is blind, but that the intellect is the awakened part of man. Hartmann's philosophy of religion was similar—merely more metaphysical. It affirmed that the will is the blind, mechanical part of man, while the reason is the seat of cosmic, intelligent law.

The Buddhistic principle of perception also teaches that the blind portion of man is saved by reason. Knowledge thus becomes latent prerogative, and will is transmigration. The latter revolves from beast to man, and from man to beast. Buddhism teaches salvation from causality, that blind will must be saved by the power of reason.

Tolstoy's Paradox

Tolstoy too tripped upon this error. His religion was from first to last the religion of reason. He taught love

insistently, but it was a theoretical love, the love of the Sermon on the Mount, not the love of the Cross.

Gotama regarded will and perception as dualistic. According to Gotama, life is a wandering, a perplexity; and reason, which delivers from this perplexity, is a new, special activity. Desire and perception, then, revolve in different orbits. And from the point of view that these two orders exist, the conclusion is reached that will and perception exist in completely different realms. But the impulsion to perceive proceeds from the will. It is a self-reconstruction which believes that erring desire is transferred to the world of perception, just as the cicada sheds its empty coat. In other words, it is a species of self-rescue.

It may be asked, then, whence knowledge is actually born. If through perception deliverance may be attained, what, really, is the relation between these two orders? It must be objected that these ideas all place too great esteem upon knowledge, and tend to an excess of theory.

Kant's Epistemology and Recognition Through Love

How interesting it is that John avoided perplexing theories and declared that genuine love recognizes God. No clearer, briefer, more truth-laden word was ever spoken. The majority of philosophers have dealt with the methods of knowing and with formal values, *i. e.*, with values of categories. But John breaks away from real values of categories, and declares distinctly that without love it is impossible to recognize God. Certain

men suspect herein a paradox. But, according to Kant's epistemology, knowledge, *i. e.*, the faculty of recognition of the external world, is imperfect. Hence it is impossible to know God. The world as known by the individual in time and space and through the five senses of relative Nature is extremely circumscribed, and man cannot, after all, know God.

Kant declares that the Absolute does not enter into recognition. But when we discern through inner conscience, we cannot but believe in God. When we make our value judgments from within, God is infallibly revealed. And we are thus enabled to recognize the Absolute. For example, when we choose the way of goodness, our choice is due to nothing else than Absolute Life—Kant's "categorical imperative." God is not known through external knowledge, but in the world of will and desire Absoluteness is momentarily revealed. Kant thus explains the two kinds of perception, the external and the internal. It is for this reason that it is commonly asserted that modern philosophy dates from Kant.

No Clue to Absolute Recognition Exists Except the Inner Self

If man would know the God of Jesus, he cannot reject conscience. If he casts out the shrine of the soul where dwells the inner living spirit, the revelation of God fails. And the attempt to account for the inner world of life by external matter, or electrons, or energy, or by stringing equations together, is futile. It is just here that many youths err.

Kant explains the process statically, while Bergson explains it dynamically. That is, according to Bergson, in the activity of life there is the experience of pure continuity. If we attend exclusively to the external, we are in danger of coarsening the inner life. We live by the power of life alone, and life's experiences are solely internal. The word "life" does not, let me here caution the reader, signify the physical life, but the *life of pure continuity*, which we perceive intuitively. Our direct recognition, or intuitive perception, is solely through the inner self. If we start from anything external, confusion in our ideas of the structure of the cosmos is inescapable.

In modern philosophy no clearer teaching of a personal God has been given than that of Lotze. In the beginning of his philosophy of religion Lotze injects no epistemology. He says, "Recognize God as a Personality," and by a flash of wisdom he makes man's knowledge of God to rest upon his own inner structure.

When external forces oppress too vehemently, man degenerates to materialistic living. Marx confined the soul of man too forcibly within his equations of surplus value. In them there can be no recognition of God. But when we make the inner life our point of departure, we experience the vital throb within, and we become conscious of God. In the brief words, *God is Love*, we learn that our recognition of God must proceed from within.

Cosmic Structure Viewed from Man's Inner Structure

We do not know the structure of the cosmos. But we do know our own inner structure. It is the unit

termed the self; the life which attacks its environment; the inner corrective power which opposes natural selection and makes new selections. These things we recognize within ourselves, a recognition which is necessarily intuitive.

Recently in Tokyo a youth said to me, "I want to believe, but the temptation to die always possesses my soul." I replied, "I too once got into such a pessimistic frame of mind, but I noticed that in my heart there was something that remained. It was the consciousness of an impulse to help make the world just a bit better. And I came to feel that, even though everything external should be absolute gloom, if I still had the strength to grasp the handful of grit in my conscience, I should not abandon the effort to help set the universe right. I felt that even though God should appear to me evil, I ought, so long as life was in me, to continue my endeavor to correct that evil God. I resolved that so long as conscience remained, I would, no matter were I cast into hell, eat my way out of fatalism and causality, and keep the courage to go forward in the effort to correct and lead the universe on to the way of virtue."

Men say, "God has cast me away," or "I'm worn out in the fight of life," and would abandon themselves; yet even when the temptation to suicide comes, we are never to throw away the shreds of aspiration toward the good, but keep on advancing toward Goodness. Through love we are to mitigate the violence of the struggle for existence.

Wisdom Is the Inner Secretion of Life

The new birth of conscience is the great effort to amend the world, which we term *salvation*. It is here that the new point of departure, within the self, is supplied. If Nature bestowed it, there would be no need of our assistance. But if not, then we need to make the new start by the help of that which life imparts within us. We recognize with certitude the self within. It is here that we have the point of departure for personality.

Personality exists in the cosmos, and therefore in me too personality appears. My own personality is the revelation of cosmic personality. The knowledge that the true form of the cosmos is personality is the first step in the process of recognition. Here, then, recognition and will are not disparate. The dualism of unsavable, purposeless will-impulse, to be saved (temporarily) by perception and intelligence, as taught by Schopenhauer and Hartmann, does not exist. Rather must we believe that the energetic will develops intelligence.

The Neo-Kantian thinkers teach that intelligence is a product of life. That is, intelligence is the secretion of the life within. We do not possess a particular faculty of intelligence, but intelligence is that which spontaneously springs forth from within. Therefore, if the life of conscience be noble, then its product, its secretion, of intelligence will naturally be pure. The clearer the activity of life, the clearer its product of intelligence, transforming our metaphysical recognition of God. When, on the contrary, we are defeated by external environment, recognition does not arise. It remains naught but a catalogue of symbols.

Recognition of the God of Life

The eye which sees God we call *conscience*. Conscience is a lens.

> Blessed are the pure in heart!
> They will see God.

They see God because the lens is perfect. Conscience ever produces fresh creative effort. The new effort toward creation does not create solely that which it prefers. It is the endeavor to bring forth the evil recast as a new entity. This, then, is the Way of Life, the life of the conscience, the new departure in the amending of the cosmos. When this dynamic of love works within, we feel the recognition of God as the Source of Love issuing forth copiously as from a fountain.

It is also comparable to electricity. If an electromagnet remains insulated, no current is generated; but if it be moved within a coil of copper wire, a current is immediately set up. And the faster it is rotated, the higher the potential of the current, until a power greater than that of the steam that moves a locomotive is produced. In precisely similar fashion, when the life of the conscience is lacking, it is impossible for one clearly to know that God is the God of Life; but once the life of conscience is stirred, clear recognition of the God of Life is attained.

So long as God is thought of as a mere symbol, and the life of conscience is not practiced, the God of Life may not be known. God is not a Being of quiescence and weakness. I believe that if we grasp the truth that God is the Mighty One who, working through spirit,

amends the cosmos, we will immediately ascend to the truth that recognition of God proceeds from love and conscience.

If, as in the religion of asceticism of India, men bind their muscles and spend their lives in quietude, accomplishing nothing creative, it is possible for them to think of God as absolute non-existence; but when men rise and break their fetters, they forthwith discover the God who works.

God as Love

In the throes of the struggle for existence men ever feel hate and fear; their hearts are not tranquil. They create fictitious enemy powers and live in continual dread. The sole way of deliverance lies through the knowledge that the true salvation of man is in love, not in conflict. A certain religionist has said, "It has been remarked that since the struggle for existence is the established rule of the world, we must inevitably fall as its victims. But it is not a particularly pleasant affair for the weak to submit continually to the strong. Therefore, if we who are weak will sacrifice ourselves to the strong, we shall be able to bear it." But he is wrong: the new point of departure for man must be the recognition that God has implanted the urge to amend that which is, even if but slightly, in error.

It is not struggle that has been imposed, but *effort through love;* and it is God who has implanted it. When we advance after such a self-awakening, we learn that since we are creators, God too is a Creator; and when we are inwardly conscious of our aim, we become con-

scious of purpose in the universe. In other words, because we love, we are enabled to know God who is the source of love.

Love Alone Recognizes

The religion of love as taught by Jesus has no philosophical theory of knowledge. It is only love through and through. It is love put into practice.

Christianity, however, has been weak in the practice of love; and the God of Christianity has, therefore, come to be thought of merely as a symbol—not imparted to man as the God of power and of love. In the society of today true philosophy, true religion, true science, do not yet exist. Men's consciences are benumbed. True religion, philosophy, and science will appear at the moment when love is put into practice. The religion, the science, and the philosophy of the past have been the creations of men of disunited selves —men marred by defects and incapable of clearly visioning God.

If we would see God, we must first love. When we make a beginning in the life of conscience, we forthwith experience within us the revelation of God. Jesus it was who showed us the first step toward recognition through love. When with this resolve we go forward, we too are enabled to love offenders and folk who are in distress. This is the power which Jesus gives us. It was he who brought into this imperfect world of hate the teaching of love.

Through this love God is first perceived. The man who declares that he does not know God, has failed

because he does not love. Divesting oneself of conscience and love, and declaring that one does not know God, is like covering the eyes and saying that one cannot see.

True recognition of God today must begin within the conscience. Professor Nishida says, "True life must be discovered in Jesus who as a young man died on the cross." The emergence of love begins with Jesus of Nazareth. Jesus, too, taught that God forgives even criminals. Love alone recognizes. Just because Jesus lived the life of love, he reached this conclusion.

The man who says he cannot comprehend a God who forgives offenders owes his inability to his failure to practice love. When the electro-magnet is kept motionless, no current is generated.

The reason why we do not as yet truly perceive the nature of God is, after all, simply the sluggishness of our life of conscience. In order to know God we must rouse our life of conscience up to far greater activity. He alone who loves is able to see God. For God is Love.

Chapter XXI

LOVE AND FATE

Tracing the Growth of Fatalism

Romain Rolland has said that Fate is the term which man applies to all that he himself does not decide. Viewing the development of fatalism in the world, we find M. Rolland's dictum to be correct.

When the oppression of the physical environment is extreme, man thinks of the power of fate in Nature; and when, unable to bear the oppression of his social environment, man loses sight of his own purpose, he feels the sorrow of social fate. The former is the fatalism found in primitive cultures, while the latter is one of the ways of viewing modern economic fate, *i. e.*, fatalism as transformed by the materialistic conception of history. More depressing than these two views is the psychic fatalism which holds that all of man's psychic existence is predetermined by some superhuman power. Man is overrun by the wheels of fate, deprived of freedom, doomed to anguish only, coming finally to curse life itself. It is a metaphysical agony of imprecations against evil inheritance and of suffering from original sin. The anguish of the modern man penetrates from natural to social, from social to personal—deeper and deeper into the soul, his suffering continually more excruciating.

The Fatalism Arising from Nature's Oppression

Consider first the fatalism arising from the oppression of Nature. Take the illustration of India. The early religion of ancient India, as revealed in the beautiful poems of the *Rig Veda* scriptures, was based upon a vivid view of life. The poets praised unfettered Nature, they sang of the lightning, and of the charm of the sky at dawn. They hymned the beautiful echoes of the chariot wheels when the god Murat rode upon the clouds. It is difficult to believe that the men of ancient India who composed such poetry were shuddering in fear at the oppression of a dreaded Nature.

But when they left the plateau of Iran and descended to the banks of the Ganges, they for the first time experienced the oppression of a mighty Nature which they, with the limited strength of men, were unable to conquer. In the dark jungles bordering the Ganges there awaited them those savage, well-nigh earth-colored Dravidians. Forthwith the fresh, free poetry ceased. Dwelling in the jungles and fearing the attacks of enemies, these folk from Iran would light their fires and recite the Upanishad scriptures. Before long, plagues devastated their villages, and they were stricken and reduced in numbers. Year by year their harvests failed. After the plagues came famines; then a succession of floods; then the apparition of a mysterious celestial visitor, a comet with a long tail. In all this they recognized a superhuman power, a power which constrained them and thwarted their courageous activities, binding them with the chains of mercilessness. They

began to perceive that before these chains even a monarch leading a million men was powerless.

The Life of Transmigration

Thus in their daily life they experienced the repetition of blind, mechanical existence. The cycle of generations was pure sorrow. No longer was their history one of growth. Their lives became, generation after generation, a ceaseless repetition of futile efforts to conquer the oppression of Nature. In a day the culture they had founded was demolished by floods. In a moment of time their children whom they had carefully raised were torn from them by disease. To them, all their physical woes were but part of a natural fate. In the end they were unable to discover any great difference between themselves and the beasts. They found themselves facing starvation, for they were unable to eat roots of grass and bark of tree, which, were they beasts instead of men, they could have had in plenty. Compared to lions and oxen, they were not particularly superior animals. Observing their own fine skins burnt by the sun, wrinkled by long periods of illness, and changing to an earth color, they even began to envy the leopards their beautiful spotted skins, and were unable to restrain curses upon themselves for their futile existence. They thought how superior and how much more beautiful the beasts were. From these ideas began their primitive animal worship. It seemed to them that they were doomed to a life of mechanical transmigration by which those who had done evil in a former existence were born into this world as oxen,

while those who did evil in this life would be reborn in the next world as snakes.

Social Resistance to the Oppression of Nature

When, on the banks of the Hoang-Ho in China, I met bands of starving folk, I thought upon social resistance to Nature. And when I saw the folk by the tens and hundreds of thousands, driven out by floods, in their boats roofed with sacks, making their way to Shanghai and Kyukiang, I marveled alike at the weakness of man and the strength of the forces of Nature. Then at the time of our great earthquake and fire, we in Japan collided with a like fatalism. Yet we were able, when snared by this simple fatalism, directly to continue our growth. For, individually through advance in knowledge and socially through perfection of organization, man has become able to extend the system of mutual aid and to fortify his social nature. He groups small families into tribes, tribes into races, races into unified nations, unified nations into international alliances. Thus against the oppression of Nature, which a single individual is powerless to oppose, man is able socially to make resistance. The prodigious aids of invention and discovery have enormously increased man's power to subjugate Nature; and a scientific culture, quite lacking in primitive society, has come to birth.

Man's New Mode of Life Apart from Nature

Man has created a wholly new manner of living, quite removed from Nature. He has gotten away from the

sod. He has built huge chimneys towering toward the sky, and stretched electric wires through the air like giant spiders' webs. He has built railroads to the ends of the continents. Everything is done with the idea of convenience and public benefit, and directed toward the greatest happiness of the greatest number. As a result, society practices division of labor to an extreme degree. Mechanized division of labor has necessitated the mechanization of daily life, of social organization, and of mind or spirit.

Folk enter the factories at the sound of the seven o'clock whistle, and from then until the evening whistle blows they must stand and tend machines. The wages that they earn must be used to buy food, and now no longer is there any surplus remaining. Everything must work like the hands of a clock. The aggregate of all the mechanized daily lives of individuals is comprehended in the modern factory.

The Fearful Fate of Modern Civilization

Factories represent one side of the mechanization of the system of production, but politics as well has become mechanized. Because it promotes efficiency, bureaucratic government is esteemed, and work in government offices has become mechanical, bothersome, uninteresting, and inhuman. In the next place, armies are mechanized. Every soldier is required to move like a machine. The need for heroes is no longer recognized. All that is demanded of every soldier is that he turn into a tool for raising the efficiency of machine guns. Furthermore, passionate love, religion

even, and learning as well, are all mechanized. Thus this complete mechanization of all things upon the basis of efficiency has resulted in forcing man to kneel down before the system which he has himself created and experience all his sufferings over again. This is the horrible fate of modern civilization and the reason why Karl Marx's thoroughgoing materialistic conception of history has come to be literally accepted. But this does not imply that the soul of man is contented with this mechanical existence. His soul straightens itself up within. Ardently it makes the effort to break through its environment and demolish superficial formalism. Yet, though straightening up and becoming thus fired, an unfortunate inner principle lies athwart to hinder it. The soul bound by physical fate is fettered psychically as well. There are the fearful perils of syphilis and alcohol. Thus the soul held in check by all its evil inheritances and cast into the slough of fate, must, while yearning to rise, submit helplessly to suffering and tears—such is the poignant anguish of modern man. Ibsen's *Ghosts* and Hauptmann's tragedies were aimed at these conditions of social disease.

From External to Internal Fate

Thus has man been captured gradually by the trio of fates—natural, social, and psychic—proceeding from outer to inner; but M. Rolland's words to the effect that the term fate is applied to all the parts of life which man does not himself determine, will to the end remain true. For when man's soul can grow even a little—his inner power develop just a little more strength—and he

is able to beat down external forces, his ideas of fate suddenly vanish. The conception of transmigration is demolished by social fatalism. Scientific forces furnish the power to control natural fate to a certain extent. Furthermore, psychic fate is stronger than external, social fatalism, and psychic determinism more fundamental than social determinism. Society itself is replaced by psychic canons. Thus, as the result of the inner evolution, there is soul-growth, and with it the position of fatalism is revolutionized. External fatalism is by degrees driven out by an inner fatalism. In other words, only the inner determinism remains; and the inmost determinism is none other than self-determinism—the final remainder.

Toward the Realm of Self-Determinism

When the individual abandons the will to advance toward the good, naught is left but external oppression. Though all the world be black, the soul which can still perceive a ray of light within, and has the courage to give a cup of water to some poor creature along its pioneer path, can be said to have the strength by that much to overcome social fate. The soul which deeply trusts in itself never fears the darkness of life; and, moreover, the realm of fate is not necessarily sheer gloom. So long as the inner determination is deepening and the power remains with us to decide more or less our own course, that is, so long as we understand that our own destiny pertains to us alone, there is no need for us to be pessimistic. May it not be that we ought to fear ourselves more than we fear outer fate?

When cowardice or weakness drives an individual to the point of casting his life away, presumably he must accept the oppression of Nature as it comes, or materialistic determinism, or the determinism of evil inheritance as it is; but even though this threefold determinism be imposed, so long as he keeps open the doors of self toward others and there is available to him any portion of that fourth realm of self-determination through invention, discovery, and creation, he wills to believe that the evil in the universe is by no means fundamental. Archimedes said that he could move the world if he had a lever. So long as the lever of self-determination is left to us at all, we believe that we can verily raise the weight of the world's threefold fate.

Again would I repeat the words of M. Rolland: "If there be fate in the world, it occurs in matters outside the sphere of individual determination."

Love and Courage

When the soul develops within, and the self can determine its own fate, the course of the soul's growth is removed from the domination of blind, inner fate, and becomes creation through love. The fate of the soul is in love's hands. If love demands sacrifice, the soul is ready; if love is not daunted by the fiery furnace, neither may the soul shrink therefrom.

Love at times compels men to face sad ends, but the valor of love is able to dissolve their destinies. In love's view, destiny is but that which affects the growth of the soul. Love sees through to the ultimate victory. Wherefore love has the courage to break through even

the tragedy of fate. Love is the bravest of the brave.

It was love for the homeland that brought eight million souls to death on the battle fields of Europe; love for their countrymen that made men calmly mount to the guillotine. Love for the helpless draws one near to the sufferers with infectious diseases. The bravest, the most adventurous, is love. Courageous love alone can break through destiny. Love determines the *ego* and the *alter*, or, rather, love determines my own destiny and that of the sufferer as well. The destiny embraced by love carries a double determination: for the *ego*, it is that of evolution; for the sufferer, it is a determination toward reëvolution and redemption.

Love Determines My All

Even in the sad doom to destruction, love discovers the shining light of resurrection. Fate is, for love, but a game. It is like that played by children with the weaving of a cord on the fingers. Among the predetermined changes love still finds its clue. Even when, time and time again, the same combination is repeated, love discovers therein the resource of joy.

Death, illness, decrepitude—all are welcomed by love as beautiful arts. For love refines them fully, and has no fear of them. Love knows the means of redemption. Therefore, the soul awakened to love knows no disappointment. Through the flowering of love within the soul, the sad fate that overwhelms the individual can be deemed one of the elements in the drama of a greater love, rendering possible the expectation of the birth of

the greater love, and this not by negation of the sorrow, but rather by virtue of it.

I see this love moving within me. Love decides my destiny. I am a part of love. Love determines my all. Love makes me to hunger. Love nails me to the cross. Love is the sum of my destiny. O joyous fate! O gladsome tidings! If there is a destiny for me, it is love that decides it. I am bound to love: it is my glad fate. For love I suffer agony; for love, I make appeal. But I, who am created to love, have so little of love; yet I have laid upon me the compulsion to seek the object of my love. Love today sends me afar to the cold North, and tomorrow sets me down on burning ground. Love is my master. In truth, man has laid upon him the great compulsion to love—to find the way into men's hearts by love. For love I am created; love may use me as it will. I cannot flee from love; the bonds of love, indeed, are my joy. I am infatuated with holy love. Love draws me on to the scaffold; yet I cannot forsake love. The sorrow of love's destiny is changed for me into a great evangel, a great art. Again I declare, love is my all-in-all; love is my joyous destiny!

Chapter XXII

LOVE AND GOD

The Cosmos a Bud

The cosmos is love in the bud—one vast bud. Thus would I believe, and thus my science-as-art teaches me. The great drama is still in progress; the future yet is long. And love gives meaning to the rising action.

Like passionate love the cosmos is fragrant—a mystic bud of life that is changed from love to love. It is felt only within. This is the message of evolution, that the world is still in bud.

The Faith of Evolution

I do not know who first believed in the theory of evolution. It was probably not Darwin, or Wallace, or Mendel. In accepting evolution we accept more than the mere theories of variation, selection, and the survival of the fittest. Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amœba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing.

I will not inquire how the amœba became man. If it is said it became man through the process of Nature, the explanation is simple: the amœba is cleverer than a bungling god. Or if it is said that it developed by chance, then there never was such orderly chance. Or, again, if it is said that it developed mechanically, then no device ever equaled this performance of finding the way through complicated difficulties and taking part in the activity of the life of freedom. There is not a more courageous faith than this! The simple, present-day theories all arose from belief in evolution; but believing the miracle of one developing the strength of ten, of lifeless matter evolving up to human freedom, is believing the greatest of all miracles.

Evolution as Miracle

Although there are those who doubt the Virgin Birth and the Resurrection, there is none among scientists who doubts the complicated miracle of the amœba becoming man. Modern scientific faith is too strong to doubt it.

Belief in evolution is a bolder faith than Abraham's belief in the Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity. The doctrine of evolution carries to completion the revelation which begins in Genesis. Modern science has done away with the first conception of God, and has constructed the ultimate God.

But wherein is the difference between the first and the final God?

The Secret of Evolution

What is it that in the beginning can be non-existent, and in the end existent? If one thinks of the whole cosmos as an art, a creation, it is possible to answer the question. Is the cosmos, then, itself an art? Who is the artist, and what does he create? If there be those who hold that God, by the principle of evolution, causes man to develop from electrons, and for His own glory is creating within the individual a new God, then they may hold that He is exerting Himself to no purpose. It might be thought rather superfluous for God to create a God. Or, in the end, it may be thought that the cosmos is God's diversion, or God's looking-glass—that God is reflecting His image for His own sake; and that the process of reflecting His image (regarded as evolutionary history) has required an excessively long period of time.

The Theory of Evolution as Object of Faith

Nevertheless, faith in evolution is without doubt the greatest faith since Abraham. Its history enumerates blessings and points out the signs of development. It is convinced that though stones may not become sons to Abraham, electrons can become sons of God. The theory of evolution is the most optimistic, the most salutary, the brightest, of faiths. Through Nature, as we say, it has taught us of an almighty inner-existent Power. It believes that through the working of the inner Power, in some indeterminate time, the clay itself is transformed into the image of God. It means, theoretically, belief that the God who is from the begin-

ning becomes the final God. But no, the evolutionists would be offended at such a statement. Yet the theory of evolution is intrinsically a complete faith.

As evidence, evolution forgives every sin, every error, every failure; and because it believes that the imperfect becomes perfect, that ugliness is changed to beauty, error to truth, darkness to light, it just as clearly teaches the authenticity of salvation as does the Father of Christ.

Belief in retrogression is not characteristic of the theory of evolution, for evolution believes fundamentally in progress and development. How full of hope this faith is! Though this faith must travel the road of suffering in the struggle for existence, evolution guarantees a Paradise after the suffering is past. Its method of explanation differs, but it validates the hopes of Christianity.

The Source of the Idea of Progress

Whence, then, came this faith? Why has this firm belief in cosmic evolution been given to men?

Biology interprets the changes during the past in the world of Nature, and has determined that there is progress. But does the evolution of the past really become the evolution of the present? And when did the idea of progress appear?

I believe that the idea of progress must be acquired experientially. The law of growth given in experience first gained firm belief in the nineteenth century period of invention. Thus the idea of progress is subjective effort reflected objectively. When man begins to

glimpse the first rays of the dawning hope of progress, he for the first time becomes assured that there is evolution in the cosmos; but when this hope is wanting, he thinks of the changes tending toward complexity in the cosmic structure merely as fetters binding mankind.

The idea of progress, then, originates from inner conviction of the power of growth. This conviction of growth means faith in the inner life. In other words, belief in objective evolutionary principles indicates faith in inner life. In brief, the terms evolution and God point toward the same entity. Only, it is inappropriate to employ the terms of subjective experience in the working vocabulary of objective science. The man who says he believes in evolution but not in God, deceives himself; for it is a matter of difference in terms, not of variation in essence.

God Without and God Within

H. G. Wells declares that he does not know whether or not there is a God in the universe, but that he can believe in a "finite God" of salvation within the soul. The principle of evolution may be said to be faith in this "finite God." But this talk of a "finite God" is rather an argument of self-interest. Our judgments of value require absolute determination in the finite; and life supplies the endorsement. Inner life is, for me, eternally absolute.

Today evolution stands, and the assurance that it will stand rests on the recognition of evolution deep within the *ego*. The *ego* is the treasure vault of evolution. Further evolution and change depend largely upon the

individual's fresh determinations. If evolution continues, the *ego* ought to become better; and the man who cannot believe that he is growing better is not qualified to believe in evolution. That is, conscience is the continuation of evolution. The long story of evolution has been kept under subjection, secret within the conscience. As the fœtus in the body of the mother repeats the evolution of millions of years, so the conscience in a brief interval recapitulates the inner evolution of eons. Conscience is the sword point of evolution.

Thus, where men can believe that by their own strength the world can become just a bit better, there evolutionary history begins to be made. After evolution is thus inwardly accepted, it receives outer certification. The ancients knew nothing of objective natural history, but they knew the story of conscience emergent within the *ego*. The history of conscience has been recorded most solemnly by the Hebrew people, and this history is today transmitted to us in the Bible.

Goodness and Conscience in the Bud

From within the cosmos come bursting the buds of goodness and conscience. Such is the teaching of the chronicles of the Bible. Wherefore, the folk of old, who knew nothing of evolution, escaped pessimism because they believed in the forces of goodness and conscience working within the individual. They were evolutionists without knowing evolutionary doctrine. In a word, "God" signifies this power of evolution operating through consicence. Conscience and God are not to be confused; conscience is relative, while the

power of evolution is absolute, operating through both the objective and the subjective. Belief in the power of evolution is uniquely experienced in the conscience function, which has the capacity for consciously knowing the good; for conscience is a function, not a force. God is power. God is absolute. Conscience is simply the individual's equipment functioning. Through the operation of conscience man is first able to approach the reality of free self-existence. That is, conscience is the sole process for leading man to God. In conscience alone God is perfectly revealed. Summing up, then, the sole Power which can bring man closer to the realm of free self-existence is thought of as God. Other forces set up as deities are valueless. In man it is conscience alone that draws him toward self-existence. Wherefore, it is right that in conscience God be adored.

Evolution Seen as Accumulation of the Good

The man who negates conscience denies the existence of God, and the man who says there is no God denies creation. Without creation there is no evolution. He who affirms evolution will necessarily affirm God; for the one God is evolutionary power intrinsic. In truth, except for the progress of the Good within the *ego*, there is in the cosmos no apparatus for measuring evolution. Apart from the evolution of personality, that is, apart from God, the setting up of abstract deities is mere stupid sport. There are those who would negate personality and retain evolution. They are the folk who imagine that the cosmos is constructed independently of the *ego*. They forget that within the *ego* the very

axis of the cosmos is exposed. Yea, let it be known that the Good operating in the *ego* through conscience is the final step in evolution. Apart from the Good there is no evolution in the true sense. Approach to the realm of freedom has been made just because every living thing from amœba to man has accumulated the Good.

God the Force in Inner Evolution

The possibility of evolution which reveals the Good becomes, for the soul within, the representation of God. God is evolution itself at work within the *ego*. To regard evolution as an attribute of God may to some men appear profane; but if God is thought of as Creator, how can it be thought blameworthy to regard evolution, the continuer of creation, as of the very nature of God?

Evolution, as opposed to creation, demands inherent continuity, while creation implies a transcendent intervention. But this is merely a logical distinction. In reality, there is no difference between evolution and creation. In evolution as well there are elements of value-creation accompanying the progress of values. However, in the theory of evolution inherent variability is regarded as a power, while in the theory of creation the canon of transcendence receives strong emphasis. Yet in the composition of values both of these are requisite. Values take their starting point in higher reality, and signify inherent variation and growth, and we discover that in personality these dual elements are unified. Personality, that mysterious inner reality, unites the two poles of permanence and variation, and

joins together growth and law, experience and memory, inner existence and transcendence. Personality is the crown of cosmic evolution.

This mysterious inner reality has the method and the joy of revealing the personality within the self.

Because of the marvelous mystery of reality, the miracle of evolution is to be accepted without explanation. Why does the God of self-gratification, the God of absolute free self-existence, manifest himself in an imperfect world? This question I must be excused from answering, because that is a mystery. People may not have the time for such metaphysical arguments, but our metaphysics does not discuss the system of the cosmos apart from the structure of conscience.

Conscience the Summit of Evolution

The structure of conscience teaches the reality of personality as the conclusion and crown of evolution. In its marvelous reality we discover the source of all the mysteries in the universe, and therein we learn the fact that what was in the beginning is in the end.

Personality is able to re-manifest the self to itself. For the personality, evolution is the creation of the content of self—the creation of the self within the self. He who ignores evolution viewed as the Good dynamic within the inner personality, and thinks that external evolution alone is the fundamental law of the cosmos, thinks of the miracle of the first God being refined and becoming the final God. The religious philosophy of Hartmann terms this the *deliverance* of God from the cosmos.

But I have not the courage to make positive statements regarding this mystery. Let me remember only that within the mystery of the personality which we possess we have the ability to think concerning this creation of the content of the self. Only through the discovery in personality of the secret of evolution may I strike to the bottom of all philosophy.

Folk who do not expect to discover in the *ego* the crater of evolution, exhibit irrationality somewhere. Hartmann's great inconsistency lay in his attempt to slaughter the self and construct only natural law. The law of evolution is discovered only in the *ego* as location of the Good, and only as the *ego* is connected with the law of evolution is its relation to the cosmos possible of comprehension.

The Self as Outlet for Goodness and Love

I become aware that the Good seeks its outlet for evolution within me. The Good is my God.

The man who will not believe that the Good is my God will not believe either that Love is my God.

I do not negate suffering. All pain has been given to me; but that does not afford me a reason for negating love. The love within me makes me more than conqueror of suffering.

I do not declare that death is not in me. Death solemnly lies there before my eyes. But I believe that the love which pierces through death has the greater power. Death is swallowed up by love. Love is stronger than death. Love tramples on death. I even think that death is transmuted through love into a kind

of art. Death is but one phase of variation, while love is the whole. All things die for the sake of love, and live again for love's sake. I know no reason why death for the sake of love should be dreaded.

I know that decrepitude really exists; but is not love more than able to make up for every lack? Love perennially rejuvenates. Although I must grow old and decay, I know that the love which outstrips me and runs before me will prepare for me a broader way. Hence I shall never stray.

I do not affirm that there is no disease in the world; yet I cannot deny the love that works within me. Love is more than conqueror of disease.

Love is all. Love alone is absolute. The grief of finiteness, the dirge of darkness, all are sanctioned by love. Love atones for all.

Who shall separate me from the love which is complete atonement, complete salvation? Shall affliction? or hardship? or persecution? or hunger? or nakedness? or danger? or the sword? I know that the Love and the Good which seek in me an outlet will give me the victory over all these. Therefore, though I suffer every hardship, I cannot deny the God who as Love works within me. For I believe that neither death, nor life, nor angels, nor governments, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature—none of these things can separate me from the indwelling love of God, who has taught me the way to love through hardships.

This is love too deep for me. It is the secret of the Absolute. Under the spell of this love, hardships, dis-

asters, illnesses, even death, are all transmuted into arts. To illness, love bids the raising of the curtain; to hardship and disaster, love assigns the part of the dance; and to death, the closing of the curtain. Love is the creator of all. Love fears no evil. Love re-creates all. Love is the final world salvator.

Love as Revelation

Love believes and teaches. Love is absolute refulgence, absolute life and resurrection. Love is God. Therefore, he who has not tasted love does not know the God of salvation and resurrection. The Deity of reality is not as yet the God of salvation. The God of outer reality is not the God of the soul within. How can he who has not within himself love, the seed of God, ever grasp the truth of God as regeneration? These hypocrites who oppress the proletariat say that they love God. They probably declare that they know God, but in truth they do not know Him. God is love itself. In loveless folk God is not to be found, for God is naught but love. God as Law, God as the Ideal, God as the Philosophical Absolute, is not the power which saves me. The God who saves me is none other than Love. Love is not philosophy at all, and God is not a theory. God is the Power of Life revealed in Love—the Effort of Cosmic Will which would lift all and save all. That alone which comprehends that God is Love is the Love which moves within me. Water pours forth only from the spring. Love alone understands love. God reveals Himself to me only when I *will* to love.

Apart from Love there is no revelation. Seek not for God in books, nor within the structure of matter. God is, indeed, not to be sought for: He is to be loved. God is revealed only in Love. He who would hear the Voice of God should love. Where love is richest, God is best known.

Therefore, in the cities of capitalism God is naturally despised; and the malcontents rebelling against capitalism fail, of course, to recognize God. But he who believes in the inner power, who is conscious of the reconstruction of the cosmos through Goodness and Love, believes in God. His belief, then, may not be half-hearted: he is confident that without Love there is no victory.

EPILOGUE

Love Is My Holy of Holies

I fear that in this world God, this God of Love, will not be fully known; but I do think that ultimately all men will become aware that there is no Lord but Love. Love awakes from within. Love will arouse all men. Love whispers in that man's ear; it whispers to this man's heart. Love calls to all to awake, and goes about bringing all men to the comprehension that through Love all things are transmuted into life-art. To this Love, all creation is adornment, and withal, intrinsically perfect drama. Love is the drama that redeems pain and disaster. To Love, all is victory. Love is Alpha and Omega—the very essence of God.

Love is God's Holy of Holies. I know that in Love alone God is to be adored. To me every idol, every temple, is but a symbol. In Love only do I worship God. All forms are but appendages. Temples, shrines, churches, creeds, baptism, the holy communion, the Scriptures, the hymns—all of these circle about Love. They are not God. Love alone is salvation. Love is the final iconoclast.

Only in the Temple of Love do I worship God. In groups of workingmen, at the bedside in the quarantine hospital where the nurses are bravely at work, in the dimpled cheeks of babies, in the embrace of the loved

one, I worship God. Let all fragmental forms be dissevered from God.

Love alone introduces God to me. Love is my sanctuary—in factory, field, city street; in bedroom, office, kitchen, sickroom. I have my sanctuary everywhere I go in the universe. Where Love is, there God is.

He who worships God in Love is never straitened. Love is the unfailing spring.

No sects there are in Love. Buddhist, Mohammedan, Christian—these are not Love's divisions. Love knows how to embrace, but not to differentiate.

Love removes all the dross from man, and saves all. Love is the ultimate religion. Classify me not by creed: I belong to nothing but Love. Jesus it was who taught that it should be so. Jesus never said that men were to be shunned for their creeds. Love is the ultimate revelation, the final sanctuary.

Only before Love do I bow in reverence.

Eternal Love, Flow Forth

Eternal Love, flow forth! O God within me, clothe Thyself in glory!

Now does the world meet its famine of Love. Naught there is to save it but Love. When the stream of Love dries up, society disintegrates and all things lose balance. When, in the home, the factory, the field, the bank, love evaporates, existence even becomes a target for curses.

Eternal Love, pour forth! Thou within me, well up! The spring of Love flows only within the spirit. God is perennially the Indwelling One, Eternal Love.

When this Inner Power is dynamic, it becomes eruptive, revolutionary. This revolution of the Indwelling One may not be controlled by external rules. The revolution for Love is the most potent of revolutions. All revolutions heretofore, compared to the revolution of the Inner Power, are but as trivial games. The Divine Revolution of Love knows nothing to dread.

O revolution of Love, make ready within! Universal Love, prepare! For the courage of Love must vanquish all that is vicious. Love alone knows justice; Love is the last Arbiter. Prepare ye the way for Love, for our God goes out to battle!

When thou mournest, remember the God of Love; when thou weepest for thy sins, think of the atonement through the God of Love! On the verge of death, trust all to the Hand of Love! In the day when Justice is trampled down, in the day of weeping in patience, in the morn of poverty, in the eve of loss of employment, thou mayest conquer only by inner Love!

Hang not thy head, O Comrade, creation of my soul! Before thee are placed the flowers of Love's sacrifice! Shall we not, together, thou and I, through Love see the selfsame God!

Love in its arms enfolds all. Love is my Holy of Holies. Through Love I ascend to the heights and descend to the depths. Love is all-pervading. Love leads man into the innermost shrine of reality. Love is the only eye that visions God. With this wonderful eye of Love, God and man behold one another. In Love, the eye of man becomes the eye of God. In Love is first achieved the interfusion of Divinity and humanity.

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